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SEMI-CENTENNIAL ANNIVERSARY

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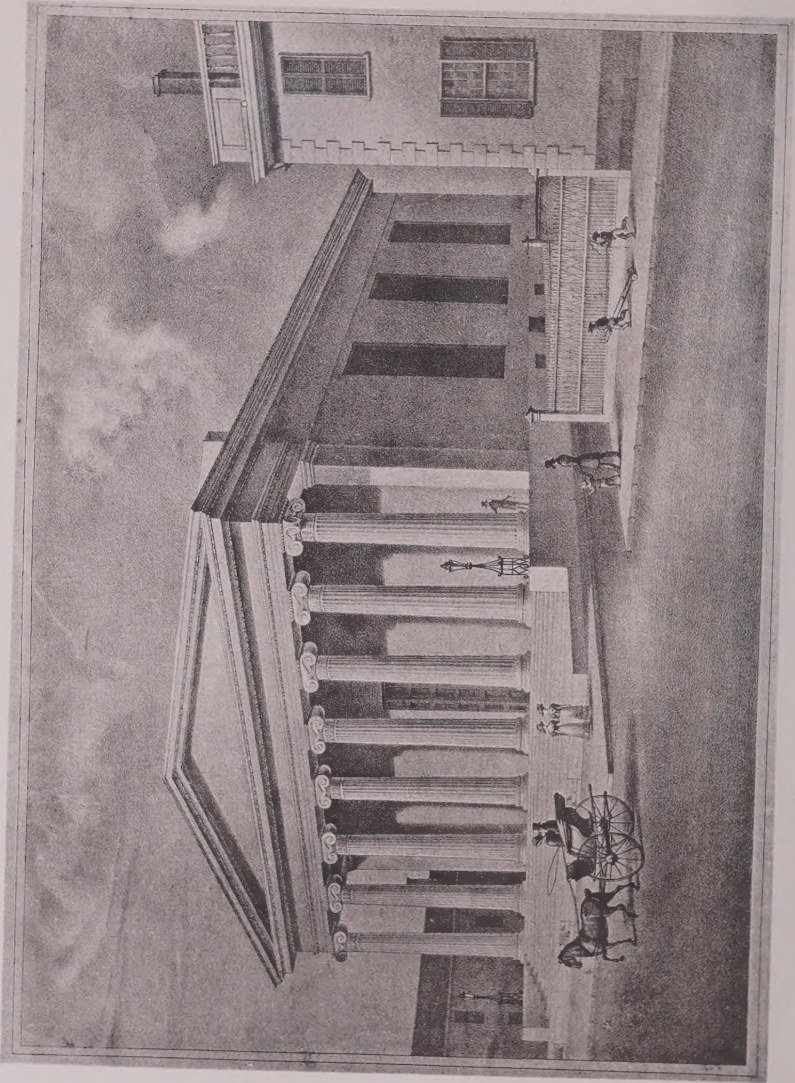
WESTMINSTER CONGREGATIONAL SOCIETY.

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BERKELEY, CALIFORNIA

THE GIFT OF



THE EXERCISES
AT THE
SEMI-CENTENNIAL ANNIVERSARY
OF THE
WESTMINSTER CONGREGATIONAL SOCIETY,
HELD
JANUARY 5TH AND 6TH, 1878.

PROVIDENCE, R. I.

PRINTED BY THE SOCIETY.



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1878

THE
SEMI-CENTENNIAL ANNIVERSARY
OF THE
WESTMINSTER CONGREGATIONAL SOCIETY.

At the annual meeting of the Westminster Congregational Society, October 16th, 1876, a committee consisting of Messrs. Seth Padelford, Augustus Woodbury, Frederic N. Seabury, William B. Dart, James Tillinghast, Alexander Farnum and Charles W. Jencks, was appointed to make arrangements for an appropriate observance of the semi-centennial anniversary of the Society. Upon careful consideration it was decided by the committee to accept January 5th, 1828, the date of the formation of the "Religious Association," which was the name first adopted, as the day most suitable for commemoration. The four successive pastors, Messrs. Farley, Osgood, Hedge and Woodbury were all living, and it was thought desirable and in every way proper, that they should participate in the exercises of the occasion. Saturday and Sunday, January 5th and 6th, 1878, were appointed for the observance. Mr. Woodbury was requested to prepare an historical address, Drs. Hedge and Osgood were invited to preach, and Dr. Farley to administer the Lord's Supper. The several pastors cordially accepted the parts assigned to them. The ladies of the Society took charge

of the decoration of the church building, and appointed from their number, to design and superintend the work, a committee consisting of Mrs. Emma L. Sackett, Miss Rebecca C. Sessions, Mrs. Louisa G. Lippitt, Mrs. Nancy P. Sackett, Mrs. Rebecca B. Woodbury, Mrs. Mary E. L. Dart and Mrs. Annie D. Bridges. These ladies called to their assistance Messrs. Samuel A. Nightingale, Josiah G. Smith, Humphrey A. Bridges, James F. Field and Charles E. Paine. The result of their united labors was a very chaste and beautiful decoration of the pulpit and choir-gallery. The committee of arrangements were also greatly aided by Mr. Nicholas Sheldon, in securing the necessary funds to meet the expenses of the occasion.

On Saturday afternoon Mr. Padelford hospitably opened his house for a reception to meet the former pastors of the Society. All the pastors were present, except the Rev. Dr. Osgood, who was prevented from attendance by a severe domestic bereavement. A considerable number of the members of the Westminster Society, and also of the First Congregational Society, enjoyed an hour or two of agreeable social intercourse. In the evening the historical address was delivered in Westminster Church.

On Sunday morning, Rev. Dr. Hedge preached a discourse on the progress in thought which had taken place in the Unitarian denomination in the last half century. Immediately after the service, the Communion was administered by Rev. Dr. Farley, who recalled interesting reminiscences of the older members of the church. The manuscript of Dr. Osgood's discourse had been kindly forwarded by its author, and was received in time to be read by Dr. Farley in the evening. Large congregations gathered at all the exercises, and the anniversary passed in a manner highly satisfactory to the members of the Society.

THE
HISTORICAL ADDRESS

BY
AUGUSTUS WOODBURY.

HISTORICAL ADDRESS.

ON the evening of Saturday, January 5th, 1828, fifty years ago this very evening, twelve gentlemen met at the house of Nathan Hastings, for the purpose of considering the question of forming a new religious society in Providence according to the principles of the Unitarian faith. This house stood on Westminster Street, a short distance above the bridge, on the site now occupied by the Hoppin estate. Besides Mr. Hastings, there were present Messrs. George Dana, Edward Draper, Henry S. Draper, Jonathan G. Draper, John C. Jencks, Seth Padelford, Lloyd Shaw, Samuel J. Smith, Stephen C. Smith, Samuel Stone and Henry Westcott. Messrs. Jonathan G. Draper, Padelford and Shaw, are the only survivors of the company. After an earnest discussion of the state of religious affairs in the Town of Providence, the need of a second liberal church and the prospect of success in its establishment, it was decided to form an organization—to “propagate what” they considered “to be liberal and correct views of Christianity, and the worship of one only living and true God.” They adopted the name of the “Religious Association,” of which John C. Jencks was appointed Chairman, and Henry Westcott, Secretary. A committee consisting of Messrs. Hastings, Stone and Stephen C. Smith, was appointed to secure a place of worship, and to make

arrangements for regular public divine service. Messrs. Dana, Shaw and Westcott were directed to take charge of the music, and the new enterprise was thus begun. One or two preliminary meetings for consultation had already been held, but this was the first at which any definite action was taken.

The time was opportune. The Pacific Congregational Society, which had used the building on the corner of Pine and Richmond streets, until lately occupied as a brewery, had just vacated it as a place of worship and erected a meeting-house of its own. This building, which indeed has been the cradle of several churches on the west side of the town, was immediately leased for the purposes of the Association, and on Sunday, January 13th, the first services for the new Society were held. The Rev. Samuel J. May of Brooklyn, Connecticut, preached in the morning, afternoon and evening of that day.* The promoters of the enterprise were earnestly desirous that Mr. May should become their pastor, but he decided not to leave the field of labor in which he was already at work. Accordingly preachers were secured for all the Sundays till the first of April. The movement was evidently regarded with favor both at home and abroad. On the 18th of January, the Association had twenty-four members, and in the course of the next three months the number had increased to sixty-seven, most of whom were heads of families. The First Congregational Society, from which many of the members had come, was very kindly disposed toward the movement, and was unanimous in approving the course of the Association, and expressing the

* The following was the notice of the first service as published in the papers of the time: "The meeting-house formerly occupied by the Rev. Mr. Waterman's society is to be hereafter occupied by a Unitarian Society who have leased it for that purpose. The Rev. Mr. May, of Brooklyn, Connecticut, will preach there in the morning, afternoon and evening of Sunday next. The Society, it is understood, intend to erect a building for their accommodation on the west side. The pews for the present will be free for those who choose to attend the services."

most cordial wishes for its success. Mr. Hastings visited Boston and vicinity, and was everywhere assured of the interest with which the enterprise was viewed. He readily secured the services of the following named ministers of our church, then recognized as occupying leading positions in religious thought and life: Alvan Lamson, Ezra S. Gannett, Samuel Barrett, John Pierpont, Francis Parkman, James Walker, Henry Ware, Jr., George Ripley, Alexander Young, John G. Palfrey and Caleb Stetson.

Thus encouraged by the generous sympathy and aid of the brethren, the Association immediately took steps to build a suitable house of worship and obtain a pastor. Mr. Frederic Augustus Farley preached during the month of April so acceptably as to induce a further engagement. Some time in May, a lot of land on Mathewson Street, on which to build a church, was bought of Cornelius George Fenner, at a cost of six thousand and forty-five dollars.* On the 26th of the same month, it was decided to take the name of the WESTMINSTER CONGREGATIONAL SOCIETY. Sixty-seven persons signed a petition for an act of incorporation, which was granted at the June session of the General Assembly. The act was passed on the 25th of June, and the Society took its place as a legally organized religious body. Nathan Hastings was elected President, George Dana, Treasurer, and Henry Westcott, Secretary.

The state of religious thought and opinion in New England at this time was of such a nature, as to make the consideration of its characteristics a very curious and interesting study. But the scope of this address will not permit me to enter upon it. Suffice it to say, that the Unitarian movement had attracted the attention and enlisted the abilities of the most cultured men of the day. Under its influence a more liberal method of regarding relig-

* The deed was executed July 7th, 1828.

ious subjects than had before been pursued had begun to prevail. The most thoughtful and studious minds maintained the right of making a rational interpretation of the Scriptures. The Unitarian churches had proved the need of their existence, and the power which they possessed and exercised was very largely in excess of the number of their adherents. Religion had run too much into dogmatic grooves, and it was the province of the liberal churches to bring into view more reasonable doctrines respecting God and man, and to urge more earnestly the importance of practical duty. There was danger of separating morality from religion, and it was not the least of the advantages of a liberal faith, and not the least of the results that it was then working out, that it could prevent this unnatural divorce, and declare that what God had joined together man should not put asunder. It was its providential function to affirm the supremacy of character. A Christian was to be known by the righteousness of his conduct, rather than by the correctness of his belief, more by his life than by his profession, as the good tree is known by the excellence of its fruit. Salvation was not a quick process, but a lifetime's work. Moreover there was much to be done in enforcing the fact of Christ's humanity and in presenting the humane side of his religion, and this also became the providential work of the liberal churches.

But curiously enough at this time there occurred an event, which certainly proved that something more was to be learned respecting a rational religion and its essential characteristics. Strangely enough too it occurred in Rhode Island, where according to the editor of one of the journals of the day "a citizen is not only permitted to believe what doctrine he pleases, but is equally protected in believing none." On the 16th of November, 1827, Judge Story presiding at a session of the Circuit Court of the United States, excluded the testimony of a witness, on the ground that he was an unbeliever in the doc-

trine of future rewards and punishments. The witness avowed himself a Universalist in his religious belief, and his testimony was consequently not admitted. The judge himself was supposed to be liberal in his religious opinions, and was defended by the journals who took his side of the case, on the ground that he decided it according to the common law.* The subject was pretty thoroughly discussed and finally came up in the General Assembly, where an act was passed forbidding any State court to inquire into any man's belief or disbelief, "with a view to his qualification to hold office or to give testimony." And thus the matter passed.

There was another instance of ill-timed, if not ill-natured and ill-considered bigotry, which attracted some attention in certain quarters. A certain Dr. Ezra Stiles Ely, an ardent advocate of the election of General Jackson to the presidency, published a pamphlet in opposition to the reelection of John Quincy Adams, on the ground that Mr. Adams was a Unitarian. Doctor Ely urged the necessity, or at least the desirableness of a combination of so-called evangelical Christians—Methodists, Presbyterians, Baptists and the like—for the purpose of defeating the obnoxious heretic. It was a half-crazy proposition to say the best of it, but it seems to have excited considerable feeling and discussion on both sides of the question. On the 4th of July, 1828, the Rev. David Pickering, pastor of the Universalist Church, in Providence, delivered the customary oration before the citizens of the town. In the course of his address he made a strong appeal to his auditors to awake to a sense of the danger, which threatened the liberties of the American people from this sectarian combination. His language was very fervid and somewhat extravagant, but the man was evidently in earnest in his

* There was nearly at the same time a similar decision in the Connecticut Court of Errors.

opposition to the religious intolerance which was the animating spirit of Dr. Ely's absurd manifesto. By a strange coincidence, however, it happened that in the afternoon of the same day, the Rev. Dr. Crocker, rector of St. John's Church, in addressing an assembly composed of members of the different churches in town at a religious observance of the national anniversary, alluded to the same subject. But he took rather a different ground, maintaining that the chief danger to American liberty was to be found in the spread of infidelity, and modern perversions of Christianity. The press of the town administered mild rebukes to both gentlemen for bringing the subject so prominently before the public, and one correspondent came to the very remarkable conclusion that "clergymen are not the right class to deliver Fourth of July orations, and that it is impossible for any denominations of Christians of opposite views to harmonize upon any subject where they are brought in contact with each other."

The Town of Providence at this time had a population of not far from fifteen thousand inhabitants, and it is not strange that questions of the kind I have just mentioned should have occasioned no small stir in the community. At all events, they aided in preparing the way for a new enterprise for the teaching of a liberal and rational Christianity. The First Congregational Church, organized in the face of a severe protest on the part of the representative of the dominant sect speaking in the name of the inhabitants of the town, had become free from the high Calvinistic notions of the old theology, yet was not considered as distinctively Unitarian. It was established in a part of the town not especially convenient for the residents upon the west side, which was rapidly filling up with a busy population. Everything thus far augured success. And when Mr. Farley, after having preached through the month of April, consented to remain for a few weeks more, the result of the movement seemed

no longer doubtful. The consequences of his labor, so far as he was personally concerned, could easily be foreseen. He soon aroused the interest and engaged the affections of the people among whom he was sojourning.

On the 1st of July a meeting of the Society was held by order of the President. At this meeting two votes of especial importance were passed. One expressed to Mr. Farley "the obligations" which the members of the Society "individually and unanimously entertain toward him for the zeal and ability which he has manifested while discharging the duties of a minister among them." The other authorized Messrs. Hastings, Samuel Stone and John C. Jencks, as a committee to "solicit of the Rev. Frederick Augustus Farley that he will consent to become the pastor over the Westminster Congregational Society, ordained and inducted into said office, according to the accustomed manner and usages of Congregational societies in New England." It was also agreed to pay Mr. Farley the sum of "one thousand dollars per annum," with the agreeable and hopeful provision that "that sum should be increased, if the ability of the Society shall admit, to an equal sum paid by any other religious corporation in this town to its pastor." On the 4th of July the invitation was extended in accordance with the vote of the Society. On the 21st Mr. Farley replied with a letter of acceptance, and the 10th of September was fixed as the day of his ordination. The correspondence on both sides was characterized by cordial expressions of good will and Christian sympathy. It was a fortunate selection. He on whom the choice of the Society had fallen was well calculated for the difficult work here begun. Born in Boston, June 25th, 1800, a graduate of Harvard College of the class of 1818, a student of law for three years, in practice for four years more, then at the Divinity School in Cambridge for three years, he came fully furnished to his task. In the flush and hope of his early manhood, with

cultured mind and consecrated spirit, he began his public ministrations here.

Meanwhile active measures were in progress for building a house of worship on the Society's land on Mathewson Street. On the 7th of July a committee of twelve gentlemen, consisting of Messrs. Nathan Hastings, David Barton, John W. Aborn, Joseph Sweet, Samuel Stone, Cornelius G. Fenner, Stephen K. Rathbone, Cyrus Barker, George Dana, John C. Jencks, James T. Rhodes and Latham Babcock, was appointed, with "full power to erect and build said house of such size, of such material, and in such way and manner as they may think most for the interest and accommodation of the Society." The committee was authorized "to make all contracts for the building, in the name and behalf of the Society, and to draw on the treasurer for the amount of all the cost and expenses thereof." There certainly could be no complaint of any want of authority, for there was power enough in this vote to build a cathedral. Under a wise self-restraint and with a wholesome fear of speedily exhausting a not overflowing treasury, the committee decided to build the modest and commodious structure which we now occupy—a fair specimen of the Ionic order—of which Judge Staples in his *Annals* says, that "there is no church in the city which is more chaste in its style of architecture, or which exhibits more classic taste." Mr. Russell Warren was appointed architect and the proper plans were prepared by him, with the assistance of Mr. James C. Bucklin. Work was immediately begun, a committee—Messrs. Danforth Lyon, John C. Jencks and Henry Westcott—was appointed to procure an organ, limited in cost to fifteen hundred dollars, and the building committee was authorized to purchase a bell, in weight about fifteen hundred pounds. Furnaces sufficiently capacious for warming the house, when finished, and suitable furniture were also ordered.

But the great event of the year was the ordination of Mr. Farley. Messrs. Philip Crapo, Nathan Hastings, John C. Jencks and Samuel Stone were appointed to prepare the letter missive, convoking the ecclesiastical council to ordain the new minister. The First Congregational Society offered the use of its church building for the services. The most prominent churches of the Unitarian faith in Boston and its neighborhood, were invited to compose the body. The council met on Wednesday, September 10th, in the lecture room of the First Congregational Church. The following churches were represented: First Congregational Church, Providence; First Church, Brooklyn, Connecticut; Federal Street Church, Boston; Harvard Church, Charlestown, Massachusetts; Second Church, Boston; First Parish Church, Dedham, Massachusetts; King's Chapel Church, Boston; Church Green Church, (New South,) Boston; Hollis Street Church, Boston; Twelfth Congregational Church, Boston; West Boston Church, Boston; Purchase Street Church, Boston; New North Church, Boston; and South Congregational Church, Boston. The Rev. Dr. Edes was Moderator, and the Rev. Alexander Young was Scribe. After the usual formalities were gone through, the council voted to proceed to the ordination. The following order of service was observed: Introductory prayer and reading the Scriptures by the Rev. Francis W. P. Greenwood; sermon by the Rev. Dr. William E. Channing; prayer of ordination by the Rev. Dr. Henry Edes; charge by the Rev. Francis Parkman; right hand of fellowship, by the Rev. Ezra S. Gannett; address to the Society by the Rev. Samuel J. May; concluding prayer by the Rev. James Walker. What a bright array of names, representing the learning, eloquence, piety, intellectual power, excellence of character and force of manhood in the Unitarian ministry! What young man of our day, in any church, could start on his professional career with such a consecration! Of those who met

on that memorable occasion to perform the sacred service, all are gone. Only he remains—*seus in cælum redeas!*—on whose head their holy hands were placed. To a ministry thus beginning, what promises of success, what encouragement and what hopes were joined! Certainly, he, to whom this year is the year of jubilee, can look back with a large measure of satisfaction upon a service for God and Christ and the church, thus happily inaugurated. And we can say what he would not, and what his presence even cannot wholly forbid, that the promise was not greater than the fulfillment. Rarely has such happiness attended a minister of our church, as to carry through a lifetime the esteem and love of thousands of hearts and to approach the end at last with scarcely a cloud to shadow all the long and useful course.

The exercises of the ordination were described at the time as “peculiarly impressive, and commanded the closest attention of a very numerous audience from eleven o’clock in the morning until nearly three in the afternoon.” Dr. Channing’s sermon, says the report, “occupied an hour and a quarter. He put forth in it all the strength of his fine intellect, and threw around it the chaste and high wrought embellishments of a mind thoroughly imbued with classic learning. The object of the discourse was to show the elevation of human nature and man’s direct participation in the divine nature. This novel position,” continues the report, “was sustained with the intellectual intrepidity which distinguishes Dr. Channing, though his reasoning appeared to us more specious than practical. Whatever may be thought of the sentiments, the discourse as a literary production was almost faultless and abounded with the richest beauties.”* The discourse was printed in pamphlet form at the time, and is to be found in the third volume of Channing’s col-

* *Rhode Island American*, September 12, 1828.

lected works of the edition of 1846. It is entitled "Likeness to God," and, though not so striking and exhaustive as the sermon preached in Baltimore at the ordination of Mr. Jared Sparks nearly ten years previously, it is still a wonderfully rich and able production. What was then a "novel position," has by this time become sufficiently familiar. But the subject can never be shorn of the interest, which must necessarily be attached to the discussion of man's relation to his Maker and his likeness to his Divine Original.

Immediately upon Mr. Farley's ordination he proceeded to the duty of organizing a church. A meeting was held on the evening of September 26th, at the house of Mr. John C. Jencks, at which were present besides Mr. Jencks and the new pastor, Messrs. Lloyd Shaw, Payton Dana, Cyrus Barker, George Dana, Henry Westcott and Seth Padelford. A declaration of faith was agreed upon, simple, concise, liberal, recognizing the right of private judgment to the fullest extent in the interpretation of Scripture, and expressing the earnest desire to obey the precepts and imitate the example of Christ in the service of divine truth. It was thought inexpedient to elect deacons, and it was decided that the members should officiate in turn in the distribution of the bread and wine. Before the first communion, November 2nd, eighteen signatures to the declaration of faith were obtained, and the Westminster Congregational Church was thus duly organized.

The next step was to obtain dismissal and recognition from the First Church, and a letter was accordingly addressed to that church by the members who had left it. A response was immediately made, October 5th, couched in the most cordial and fraternal terms, assenting to and approving what had been done, offering "heartly congratulations" and "most affectionately commending" the withdrawing brethren "to God and the word of His grace." The church also followed up this letter

by the presentation, November 1st, through Messrs. John Howland, Thomas Burgess and Thomas F. Carpenter, of "a service of communion furniture." Mr. Howland had previously shown his personal good will by the gift of a Bible for the Sunday worship. Mrs. Amey Ann Dyer presented the communion cloth and napkins, and Mr. Francis Jenks of Boston gave a christening basin. The spirit of true Christian brotherhood which the First Church manifested was as kindly and sincerely reciprocated. The same spirit has always animated the intercourse of the two churches and their pastors with each other. No disturbance of these close relations has ever occurred. The two churches indeed have been like one, the pastors being more like colleagues than overseers of two separate flocks.

The practical operation of the rule at first adopted in the church, to divide the duty of distribution among all the members, was soon found to be attended with difficulties. At a meeting, March 11th, 1833, it was voted, that it was expedient to appoint "a standing committee of two brethren, whose duty it shall be to take and hold the contributions, distribute the elements, and supply the Lord's table at each communion at the charge of the funds which may be in their hands, and in general to have that care and oversight of the affairs of the church which usually appertained to the office of deacon." John C. Jencks and Stephen K. Rathbone were chosen to the position. Cornelius S. Cartee was elected clerk. Mr. Cartee held the office of clerk until December, 1837, when the pastor resumed the care of the records. The arrangement of having a standing committee instead of deacons has continued to the present time, and is believed to be peculiar to our church. Mr. Rathbone continued to serve the church as a member of this committee until August 5th, 1834, when he resigned, and Mr. Seth Padelford was appointed to the place. Mr. Padelford, however does not appear to have accepted the office, and its

duties were voluntarily performed for a term of years by Mr. Jonathan G. Draper in connection with the senior brother, John C. Jencks.

During the autumn and winter of 1828-'29, the work of building the meeting-house for the Society made rapid progress. Early in the spring of 1829 it was ready for consecration. Gifts of various kinds attested the interest of the friends of the enterprise. Mr. Joseph S. Hastings of Boston presented a folio Bible in two volumes, and Mr. Henry D. Small of New York, two hymn books for the pulpit. Several gentlemen in Boston contributed a sum of money sufficient to furnish two astral lamps for the pulpit, two for the candelabra by its sides, and two for the choir-gallery. On the 5th of March, 1829, the dedicatory services were performed, and the Society was gratified by the possession of a religious home of its own. Mr. Farley preached the sermon of dedication, and was assisted in the consecrating exercises by Dr. Edes of the First Church, and the Rev. James Walker of Charlestown, Massachusetts. The sermon was from the text, James I. 22, "Be doers of the Word," and was a very calm, clear and forcible presentation of the doctrines of Unitarian Christianity. It was published at the time, making a neat pamphlet of thirty-one pages. A contemporary journal declares that its great length was the only exception to be found to its general excellence. Its concluding paragraph well deserves transcription :

"To the support, extension, recommendation of the faith we profess do we now consecrate this church; to the Supreme and Universal Father, the only living and true God, of unrivalled and infinite perfection; to Christ our Saviour; to the religion he taught; to the love, imitation and obedience of him as our teacher, exemplar and Lord; to the influences of the Holy Spirit, praying that they may here aid, strengthen and comfort the pious soul. We desire that this house may henceforth

be sacred to the offices of pure devotion and pious gratitude. Here may the Father be worshipped in spirit and in truth. Here may light from God's throne be poured on the benighted mind. Here may sincere penitence find hope and pardon, and humble piety gain strength. Here may the young acquire virtuous principles: the mature be confirmed in Christian faith and Christian hope; the aged find support and comfort in their decline. To such sublime objects be these walls consecrated. And long after these lips are silent, may 'the voice of Christian persuasion, warning and entreaty, be here heard faithfully dispensing the word of life to thronging disciples!'"

A description of the edifice is given in the daily papers, very much in the style of such productions of our own day. The only item worthy of note—as it chanced afterwards to have a peculiar interest to the Society—is that which refers to the heavy drapery, which hung in the rear of the pulpit "from the ceiling to the floor. In the top centre of this hanging is suspended an anchor, to represent the anchor of hope within the veil. There is too much loading of drapery in this ornament, and its richness is rather more striking than its simplicity or good taste." "The pulpit itself," continues the writer, "is one of the neatest and best adapted to speaking we ever saw, being but little elevated above the hearers. It is of massy mahogany, in the form of a square pedestal with projecting square pillars at each end, those in front surmounted by astral lamps. There is too much gilding, bronze and lackered trimmings about the pulpit, a general fault in the style of the ornaments," says the intelligent critic, "particularly the two urns on each side the pulpit supporting small glass burners, which have rather the air of a Chinese decoration!" However, the writer is pleased to say "the Society deserve great credit for their zeal and liberality in adding so elegant an edifice to the public buildings of the town." The cost of the church building—altogether one of the

best in the town at the time—is given at \$28,000. Judge Staples says, \$35,000, but in that amount is probably included the cost of the land. At the sale of the pews the amount received was \$14,000. The pews unsold, with the exception of fifteen, were leased at a fair rate of interest upon their appraisal.

But in this matter, as unfortunately it has happened in similar circumstances, the Society had overestimated its resources and overtasked its financial strength. The erection of the church left what at the time was a heavy debt, to hinder and clog the efforts of these devoted men and women. The building was not entirely paid for, and liens and legal conveyances of various kinds soon settled down upon it and threatened to smother the life of the worshippers. The bell was not paid for, and it was only by a lease from its owners that the Society was able to use it for the Sunday call to prayer and praise. The curtains behind the pulpit were in the same category, and the symbolic anchor had a sad as well as hopeful significance. Financial troubles in different forms arose. It was a time of very great depression in all matters of business in Providence. Various public works—most especially the building of the Blackstone Canal—had absorbed the available capital of the place, and every branch of industry was crippled. It was not surprising that the young business men who composed the Society should have felt straitened, and that the Society itself should have fallen into embarrassment. But the spirit of those who had fostered the movement was beyond all praise. They were determined not to yield. They were ready to make all needed sacrifices for the sake of their church, and exhibited a loyalty to the truth and a constancy in its service which could not fail of bearing precious and abundant fruit.

The first thing to be done upon the discovery of the financial weakness of the Society, was to devise some means for paying its indebtedness. The most feasible plan seemed to be

to mortgage the property, while the mechanics and builders still held liens upon the house. Nearly one-half of their claims had already been settled, but there was great difficulty in finding the means for completing the payment. A preliminary measure was the conveyance of the estate to Messrs. David Barton and Samuel Stone "in special trust," the Society agreeing to hire the premises on a lease of ninety-nine years. There seemed, however, to have been some difficulty in obtaining the mortgage. The deed of trust was executed on the 6th of July, 1829, but after a year's struggle the trustees found it necessary to dispose of the property, and it was accordingly advertised on the 2nd of July, 1830, to be sold at auction on the 27th of the same month. At the time of sale Mr. Charles F. Tillinghast became the purchaser for \$11,200, subject to the claims of the several pew-holders. Six months later the Society voted to hire the house for five years, "at a rent of six hundred and seventy-five dollars per annum."

Meanwhile an event occurred which brought the affairs of the Society prominently and somewhat unpleasantly before the public. Early in the morning of Thursday, July 22nd, Mr. William Hancock of Boston, the maker of the large and handsome curtains in the rear of the pulpit, obtained admission into the church building accompanied by the sexton. Once inside, he sent away the sexton upon some pretext of wishing to see Mr. Stone, cut down the curtains during his absence, and placing them in a wagon which an assistant had brought conveniently near, drove hurriedly away, and succeeded in escaping into Massachusetts.

This act of Mr. Hancock excited universal condemnation among the citizens of the town, and was severely commented upon by the public journals. Mr. Hancock published a statement in the *Boston Commercial Gazette*, of the 27th of July, in which he attempted to defend his action. The cost of the

curtains he declared to be \$734.93, he put them up with his own hands February 26th, 1829, and had never received any payment therefor, or any promise of payment. Upon learning that the house and its contents were to be sold, he consulted legal counsel, who advised him, that as he had put the curtains up with his own hands, he must take them down in the same manner, and having them in possession he could then carry them away. He came to Providence, saw Mr. Stone on Wednesday the 21st of July, told him of his intention, and arranged with the sexton to open the house early the next morning. The house was accordingly opened, and Mr. Hancock with his assistant workmen, proceeded to possess himself of the property. The sexton was twice sent for Mr. Stone, but before that gentleman arrived, the curtains had been taken down. Mr. Hancock concluded to wait no longer, shut the doors and went away.

On the other hand it was said—and this seems to have been the fact—that the curtains were cut down in great haste, badly mutilated, leaving the ragged edges of the remnants fastened to the frame; that Mr. Stone was sent for before he had risen from his bed; that Mr. Hancock drove away through unfrequented streets as rapidly as possible and before the town was stirring, and did not abate the speed of his horse until he had crossed the boundary of Massachusetts. His chief fault appears to have been in assuming that the Society was dishonest and did not mean to pay him. It was of course nothing but an assumption. The local journals of Massachusetts and of our own State, were for a week or two disposed to give considerable importance to the affair—perhaps more than it deserved. But the interest it excited soon subsided. The public mind had little attention to give to what at the best was an unfortunate occurrence, and of interest to but few persons. Indeed, events of the greatest magnitude soon claimed regard: the trial of the murderers of Mr. White, in Salem, in which Mr. Webster won his great forensic

triumph, the establishment of nationality in Greece, the unsuccessful movement for the independence of Poland, the death of George IV and the accession of William IV in England, and the revolution that deposed Charles X in France. It could hardly be expected that the struggles of a small New England church, however interesting to the immediate actors, could occupy a large place in public estimation.

The reason which the papers gave for the embarrassments of the Society may, however, arrest our attention for a moment: "The beautiful edifice" it was said, "was commenced at a period when the Arcade, the Blackstone Canal, the Steam Mill, and many other expensive projects were just completed or in progress. The persons immediately engaged in erecting this church were undoubtedly imprudent in undertaking one so expensive. But they were influenced by a laudable pride to produce something that would be an ornament to the town. Still had business been in as healthful condition as when the church was begun," there might have been hopes of a better result. Notwithstanding all this, there was little doubt that arrangements would be made to "continue the church in the possession of the Society, and retain the valuable services of Mr. Farley—a clergyman whose talents, energy and active zeal in promoting the philanthropic and moral improvements of the day render him an honor to the town and a highly useful citizen."

The condition of affairs at this time was somewhat perplexing. The pew-owners still held their property in the building, of which Mr. Tillinghast was the owner. That gentleman on the 7th of January, 1831, conveyed the house and land to Messrs. John W. Aborn, Joseph Sweet, Henry L. Kendall, William G. Williams and Amherst Everett, as trustees for five years. Messrs. Samuel May, William Sullivan, James Savage, Otis Everett and J. D. Williams, of Boston, are also mentioned

in the deed.* The sum of \$12,930 was paid by them. They were to issue certificates of stock, and any money which they received was to be used in the redemption of these certificates. It was expected that within the time a sufficient amount would be raised to cancel the entire indebtedness. The trustees, assisted by Mr. Farley, made strenuous endeavors to accomplish the desired result. They were fully as desirous as the creditors themselves to free the Society from debt. The friends of the Society in Boston—William Sullivan and Amos Lawrence conspicuous among them—held a meeting in the vestry of Dr. Channing's church, at which Mr. Farley with Mr. Hughes presented a statement of the case. The result was that liberal subscriptions were made, and the Society felt encouraged to feel that there was a way out of its difficulties. But one supreme effort was still required, and that effort was at last made. The pew-owners with a praiseworthy liberality, decided to give up their property and repurchase. Mr. Kendall, as a sub-committee of the trustees, accompanied by Mr. Farley visited Boston, and had interviews with the gentlemen there, who held the certificates of indebtedness, or who had claims against the Society. He was met by them with a laudable spirit of generosity. He carried with him a guaranty that the pews should be repurchased for not less than one-third of their valuation. They responded freely to his propositions and the result was in every way satisfactory. The creditors were willing to settle their claims at a liberal discount. The pew-owners gave up their title-deeds and stood as at the beginning. This release was the crown and consummation of the whole proceeding, by which the Society was relieved of its embarrassment. Our people came

* In a subsequent indenture occur the names of Messrs. Daniel Weld, Amos Lawrence, William Parsons, William Parsons, Jr., Israel Munson, Joseph May, Francis Parkman, Robert G. Shaw, Daniel Denny, Jonathan Phillips, Henry Sigourney, George Blake, Joshua Clapp, William Rollins, Nathan Appleton and William Lawrence—gentlemen well known as supporters of the liberal cause.

forward in a noble spirit of self-devotion, relinquished their property, and began anew. It was a very honorable end to a long and painful struggle. It was an act of genuine self-sacrifice on the part of the pew-owners.* On the 11th of October, 1832, the property was conveyed to the Society and on the 20th of the same month the pews were again sold at public auction.[†] The claims of all the creditors were satisfied, the leases, deeds and all other papers relative to the former conveyance of the property were cancelled, and the Society once more came to its own. At the annual meeting, December 5th, 1832, the pastor's salary was increased to twelve hundred and fifty dollars. At the next annual meeting, held October 21st, 1833, Mr. John J. Stimson, then treasurer, who had been active in the matter of clearing the Society from debt, had the satisfaction of reporting to the Society that there was a surplus in its treasury. The financial troubles were happily over, and since that time there has been no recurrence of embarrassment.

During all this trying period Mr. Farley had labored most diligently and effectually in and out of the pulpit, for the growth of the Society and the increase of its spiritual life. He had secured to a remarkable degree the confidence of the community. Brown University had conferred upon him the honorary degree of Master of Arts at its commencement in 1829. He had wrought well in the discussion of the question of free public schools and the improvement of the instruction given in them, had been earnest as an advocate of the cause of temperance, and had in every way made his mark in matters of public interest. The church had prospered under his fostering care.

* During this period, the office of treasurer, which was certainly no sinecure, was held by Mr. Seth Padelford, who was also agent of the Society in executing the trust-deed.

† The sale was made under the direction of Messrs. Henry Anthony, James T. Rhodes, Philip Case, Nathaniel F. Potter and James C. Bucklin, as a committee of the Society, and Mr. Thomas B. Fenner was appointed agent to sign the new deeds.

and he now had the satisfaction of feeling that the difficulties which at the outset had impeded the advancement of the enterprise, had yielded to the persistent efforts which he and his people had put forth. The removal of the obstructions gave the opportunity of better and more progressive labor.

Thenceforward the movement of the Society was steadily on to results of permanent benefit, both for the community and itself. The customary incidents of parish life occurred. In November, 1833, a proposition was made to introduce a liturgical form of service. Some of the people wished to have a mode of worship in which the members of the congregation could have a more personal participation than the ordinary congregational order allowed. But after considerable discussion it was decided to adhere to the customary rites. The agitation of the subject was not without benefit, and the decision must be accepted as wise. For in a congregational church a liturgy seems somewhat out of place. The congregational form of worship has upon it the sanction of long usage, and is, if anything in our life is, distinctively American. The liturgy, like the episcopacy with which it is connected, is in a sense an importation, and to some extent at least, requires a special training.

Another question of far greater moment came up for consideration. In 1835 the subject of slavery in the Southern states, and the degree of responsibility attaching to Christian men and women for its continuance, made an urgent, even an imperative demand upon the thought and conscience of the Christian church. Many of the first abolitionists were ministers of the Gospel and members of churches. They felt the reproach which the institution of slavery brought upon the cause of religion and good morals. It was an evil institution, contrary to the highest principles of truth and duty. The church must express its decided disapproval of such an institution, must denounce it as the adversary of God and His kingdom,

and must relieve itself, in the most decided manner and without mistake, of all complicity with the wrong. But the church had its Southern connections, and as it hesitated to take this high ground, and sought to be politic and wise, where it was necessary above all things to be just, these men and women came out of the church, refused any longer to be in any way connected with it, and denounced it without stint and without measure. Men who are thoroughly in earnest do not always stop to weigh their words. Moreover, men who are absorbed and carried away by their devotion to a great cause, and are concentrated and intensified in their endeavor to realize a great purpose, are more or less intolerant of contrariety of opinion or difference in method. Their words and deeds are like a rushing torrent confined within narrow walls, and to them possibly, the calm and peaceful river, flowing silently along, and now and then stopping on its way to run up into some quiet nook as though it would dally and coquet with the flowers that grow upon its banks, seems devoid of power or vigor. The early abolitionists were men of intense purpose and of strong convictions, and their purpose and convictions made themselves manifest in words of unwonted fervor and acts which their opponents called ungracious and violent.

The manner in which the question was practically applied to religious societies, was in the requests that were made by the abolitionists for the use of church buildings in which to hold their meetings and conventions. My own sympathies, when I came to the active life of my profession fourteen years later, were on the side of the anti-slavery men. The question by that time had become political and practical, and I had no misgiving or hesitation in taking the anti-slavery ground. Nor have I now any hesitation in declaring that I am very decidedly of the opinion, that the efforts of the early abolitionists, although they were not political and not always practical, largely con-

duced to the education of the public mind. They braced and toned the public sentiment, and accustomed the American people to the thought of emancipation. We must be grateful for what they accomplished in that direction. Yet with all this, there really seems to have been a certain inconsistency in the denunciation of the church as an institution, and the desire to occupy the buildings belonging to the church. We do not usually in common life seek the hospitality of those whose conduct we condemn.

On the 10th of October, 1837, the matter assumed form in a resolution offered by Mr. Martin Robinson, permitting the use of the meeting-house for anti-slavery meetings, which was discussed and postponed to the 24th, when it was voted down. It was again brought up October 28th, 1839, upon a request made by fifteen members of the Society, with one or two others, that the use of the meeting-house be granted to the Rhode Island Anti-Slavery Society for a meeting to be held on the 13th and 14th of the following month. There does not appear from the record that there was any discussion of the subject, and the request was complied with. But immediately after the vote was passed there arose a decided opposition, and at a meeting held on the evening of November 5th, the subject came up anew. It was of course impossible to rescind the vote already passed, but a resolution was finally adopted that from and after the 1st of December next, the meeting-house should "not be opened for any other than religious purposes and the purposes of the Society." Mr. Farley preached and printed a sermon upon the occasion, in which he took the ground that the house was consecrated to a religious object, and that members of a religious society should endeavor to find the basis of harmony in mutual concessions and regard for opinions which were sincerely held and candidly expressed, although they might be different one from the other. The resolution expressed and de-

terminated the policy of the Society for a time, but it was evidently a source of considerable agitation. The subject came up in one form or another in the Society meetings until June 4th, 1844, when the resolution was finally repealed by a vote of eleven to ten. Since that time the Executive Committee of the Society have had power to allow the use of the meeting-house, in their discretion for such services as seemed proper and advisable.

Meanwhile, however, Mr. Farley had resigned his pastorate. The financial troubles which had come upon the country in 1837 were very seriously felt in Providence. The city, incorporated in 1832, had rapidly increased in commercial and manufacturing importance. The construction of the Blackstone Canal in 1829 had given great facilities of communication between the seaboard and the interior. The Boston and Providence Railroad had been built and opened for travel in 1834-1835, and the railroad to Stonington, affording more rapid communication with New York city, had been completed in 1837. All these enterprises had added very materially to the population and trade of Providence. In 1840 the population of the city was 23,172 - having doubled since 1820. The depression in business and the commercial embarrassments which ensued therefrom in 1837, were thus made more extensive and disastrous in their effects. The Society recovering from one prostration was exposed to a second. Mr. Farley's health had also suffered from his faithful labors, and though absence at Washington during the months of February and March, 1836, the dispensing of services while the meeting-house was undergoing repairs in the summer of the same year, and a visit to Cuba from October, 1838, to January, 1839, were beneficial to the pastor, yet he could not assure himself of the strength needed to perform the duties of his office as thoroughly as he desired. Mr. Farley's visit to Washington to which I have just alluded, came near being

attended with serious consequences. A very pressing invitation was extended to him by the Unitarian Church in that city to become its pastor, and a committee headed by Judge Cranch came to Providence to enforce the call. But Mr. Farley declined thus to change his pastoral relations, preferring to remain with the Society and see it completely through its financial struggles. Five years later he deemed it best to retire from his charge, for he felt the need of rest. The necessity of reducing the expenses of the Society by the retrenchment of salaries also became apparent and even urgent, and Mr. Farley decided to relieve the Society from difficulty on that account. On the 13th of May, 1841, he accordingly tendered his resignation. Intelligence of his action in the premises was received by the Society with profound regret. Measures were at once taken to assure him of the strong attachment of his parishioners to himself by special and generous contributions, by which an amount was pledged to make his salary sufficient for his needs, and he was cordially requested to withdraw his resignation. But after carefully considering the matter, Mr. Farley concluded to adhere to his previous decision, and accordingly on the 6th of July, 1841, the Society very reluctantly accepted his resignation to take effect on the 1st of August. A series of resolutions was passed, expressive of the grateful appreciation of Mr. Farley's labors during the time of difficulty and trial, the high regard in which he was held "as a man and a Christian minister," and the deep interest which would be ever felt for his "future welfare." The correspondence which passed between the parties upon this very delicate matter was frank, manly and honorable on both sides, and pastor and people separated with reciprocal regret and esteem.

Mr. Farley's pastorate was very creditable and successful. By his excellent judgment and wisdom in affairs, no less than by his fidelity in labor and his catholic spirit, he had established

the Society upon a firm basis, and had given it a substantial and permanent success. He had been efficiently helped and encouraged by such men as John C. Jencks, Charles F. Tillinghast, John L. Hughes, John J. Stimson, John F. Phillips, Franklin Richmond, Daniel Paine, Stephen K. Rathbone, Allen O. Peck, now gone to their reward—not to mention others still living. He had succeeded with their aid, in bringing the Society through its early difficulties, and had the satisfaction of seeing its future placed beyond a doubt. Relief from debt in 1833, a new organ put into the church, a vestry finished and furnished and other improvements made at a cost of \$4,144.06 in 1836, the introduction of a new hymn book, (Greenwood's,) in 1837, a church organized, active and alive, with a membership of eighty-one devoted men and women, the Society already become a power of good in the community and possessing the public confidence, the Unitarian faith winning its way to triumph over intolerance, and recognized as a beneficent influence, supported by reason and revelation—surely these were results for which any minister might well be grateful.

Mr. Farley had used his gifts well, both for the parish and the community, and the cause of public education and good morals had always found in him a faithful and able advocate. His early training in the study and practice of the law, before he entered upon his theological studies, gave him an undoubted advantage both in public speaking and the skillful conduct of affairs. He was well known among all the churches of our faith, as an able preacher and an efficient organizer. The Unitarian Church, in Mobile, requested his services in the autumn of 1836, to aid in setting it upon a firm foundation. Abroad and at home he was equally respected and beloved. No uncertain sound had ever been given from the pulpit, in which for thirteen years he had stood and earnestly preached the truth of one God, one Lord, one baptism of the Spirit, faith in human nature,

and unfaltering trust in the divine love. It had become an attractive as well as an influential place and the pastor on leaving it, was sure that it would not long remain without an occupant. During his ministry the pastorate of the First Church had been changed. The Rev. Dr. Edes resigned his position, June 16th, 1832, and on the 14th of November following, the Rev. Edward B. Hall was installed as pastor. Mr. Farley on the occasion gave the right hand of fellowship.

The separation of the pastor from his church was peculiarly trying. The relations existing between them had from the beginning been very close and affectionate. In Mr. Farley's letter of farewell, he says: "Though we part, let not our communion together be forgotten. It has been avowedly a strictly religious, a Christian communion. As disciples of Jesus, as brethren in Christ, we have joined hands and hearts. Our chambers of sickness and the bed of death, our seasons of affliction, our hours of trial have been cheered and comforted by our Christian hopes and sympathies. Into our homes, into our joys, into our occupations, into our social and domestic relations we have carried, I trust, something of the religious spirit, and found each sanctified and blessed by it. Doubt not that I shall always remember and pray for you, and rejoice in your spiritual growth and happiness. Let us pray for each other that the divine strength may be with us, and that wisdom from above may guide us safely to our haven of rest." We can easily appreciate the feelings with which a pastor separates from a church that has been his first charge, and is like the very child of his love.*

On the 18th of October, 1841, the Society invited by a unani-

*Mr. Farley began to preach in Brooklyn, New York, for the "Second Unitarian Church," August 7th, 1841. The First and Second churches were united in April, 1842, and Mr. Farley was invited to become pastor. A church building was erected, and on the 25th of May, 1844, Mr. Farley was duly installed. He resigned in 1863, and preached his farewell sermon November 1st, of that year. He has since resided in Brooklyn. See Appendix.

mous vote the Rev. Samuel Osgood of Nashua, New Hampshire, to become the successor of Mr. Farley. A few weeks later, on the 15th of November, Mr. Osgood accepted the invitation, and on Wednesday evening, December 29th, he was installed as pastor of the church. His salary was fixed at twelve hundred and fifty dollars for the first year, and fifteen hundred dollars for each succeeding year. The services of Mr. Osgood's installation were very interesting and impressive. The order was as follows: Introductory prayer and reading of the Scriptures by the Rev. George E. Ellis of Charlestown, Massachusetts; sermon by the Rev. Andrew P. Peabody of Portsmouth, New Hampshire; installing prayer by the Rev. Edward B. Hall of the First Congregational Church, Providence; charge by the Rev. Nathaniel S. Folsom, formerly of the High Street Church in Providence; right hand of fellowship by the Rev. George F. Simmons of Springfield, Massachusetts; address to the people by the Rev. Dr. James W. Thompson of Salem, Massachusetts; concluding prayer by the Rev. Charles T. Brooks of Newport; benediction by the pastor.

Mr. Osgood came to Providence with the advantage of an experience of six years in his profession, a little more than four of which had been spent as a parish minister at Nashua, where he had wrought a good and successful work. Born in Charlestown, Massachusetts, August 30th, 1812, a graduate of Harvard in 1832, and of the Divinity School in 1835, he brought with him the reputation of a growing scholarship and an earnest spirit. His ministry continued in Providence seven years and more, and was marked by a steady and substantial growth in church life. There were but few striking and prominent events in the history of the parish. The ground had been pretty thoroughly broken up and prepared by the former ministry, and Mr. Osgood had the privilege of reaping the fruits of the labors of his predecessor. The course of Christian life ran smoothly and with but lit-

the hindrance. The political convulsions of 1842 were somewhat of a check, but after that fortunately bloodless conflict had passed, there was a regular and healthy increase of prosperity and religious life in the parish. It is noted that the bell, which had before been held on a lease, was purchased in 1843; that the iron fence in front of the church edifice was constructed and put up in 1844, and that in 1846 the interior of the house was refurnished and finely decorated upon the ceiling and walls in fresco, according to designs remarkable for simplicity and grace. The former action of the Society forbidding the use of the house for other than religious purposes, was reconsidered and the vote rescinded, as has already been stated. For the Society had by this time learned, as the world is always learning, that it is extremely difficult, not to say impossible, to draw a sharp line of distinction between things sacred and things secular.

In the church meetings both spiritual and practical subjects received intelligent attention. Prayer, devotional culture, self-examination, change of heart, and other kindred matters were discussed. With them also were considered such subjects as social communion, the needs of the young, the charitable work of the church, books and reading. The Sunday School library was increased, a parish library was established and a good measure of religious and literary activity was plainly apparent. During Mr. Osgood's ministry, forty members were added to the church.

In the community, a state of political and partizan commotion and conflict existed, which it is almost impossible adequately to describe. The great excitement, attendant upon the struggle for a more democratic constitution for the State, can now hardly be understood. That neighbors, friends and fellow-citizens should engage in civil strife to the extent of taking up arms, and should come to the very verge of bloodshed upon the question of an

extension of the suffrage, seems almost incredible after the lapse of thirty-five peaceful years. Armed revolution is not a characteristic of northern communities, and we now look back upon the struggle as upon a strange spectacle, and almost wonder how it could be possible. But it was very real then, and came near to being very terrible. It seemed to have somewhat disturbed the regularity of some of the church and society meetings. But beyond that I cannot find any marked traces of its influence upon the history and life of the parish. A large majority of the members of the Society,—if not the entire number—were evidently disposed to take the side of those who were striving for “law and order.” For they felt that a reform of this nature could be effectually and permanently accomplished only through peaceful means. A triumph won by arms would be liable to be overturned in the same way. Reforms carried through by violence are in danger of being soon reversed, and the consequent reaction makes the last state worse than the first. Doubtless there were warm sympathies for those who were disfranchised. But the process of enfranchisement could be carried through to the desired end only when men could calmly deliberate and coolly act.

But that in which the Society had a lively interest, and to the sustenance of which it has from the start given a generous aid, was the movement which resulted in the public charity known as the Ministry-at-Large. This was a philanthropic enterprise, which had been instituted in Boston by the Rev. Dr. Joseph Tuckerman in 1826. It had been so successful and efficient in that city, under the patronage and support of the Unitarian churches there, as to command the interest of our churches in other cities. In Lowell it was established in 1843, under the direction of members of the Unitarian Church in that place, but was largely supported by the manufacturing corporations, which made and still make annual appropriations for its aid.

The subject was first brought to the consideration of the Providence public by the Rev. Mr. Hall in 1836. But it was not till the autumn of 1841, that the enterprise was fairly inaugurated. After careful discussion our two churches took the matter seriously in hand. A meeting was held in the chapel of the First Church on the evening of December 4th, 1841, and on the 8th of the same month a constitution was adopted. No time was lost in securing the services of a minister. The Rev. Henry F. Harrington was ordained as the first minister, January 19th, 1842, when the fellowship of the churches was extended by Mr. Osgood. Mr. Harrington continued as minister till August, 1844, when he resigned and the Rev. William G. Babcock was appointed his successor. Mr. Babcock resigned in March, 1847, and the Rev. Edwin M. Stone began his ministry on the first Sunday in May of the same year. Mr. Stone held the office until the first Sunday in May, 1877, when he closed his labors with the ministry. On the 2nd of January, 1878, the Rev. Alfred Manchester was installed as his successor. A chapel was built for the ministry on the corner of Benefit and Halsey Streets in 1846, the work of religious instruction by preaching and in the Sunday School having previously been done in a public hall. On the 20th of September, 1871, the very commodious edifice now occupied by the ministry on Olney Street was dedicated.

So successful was this ministry, that in 1850 the Sunday School numbered 250, and during the previous eight years no less than 2,000 children had been taught in it. In 1857, the whole number reported was 3,000; in 1876, 5,000; in the sewing school 1,600. The charitable work connected with the ministry became so extensive, that in 1866 the minister reported 5,098 applications for aid. In 1876, 323 children and 38 teachers and officers are reported in the Sunday School, and 3,485 applications for charity. The multiplication of charitable agencies in the city at large, and of churches and Sunday schools in that

particular section where our ministry was situated, seems to have relieved it of a part of its special work. Besides its own peculiar mission, the institution has thus been greatly instrumental in provoking other denominations to charitable labor, and this result may be regarded as one of its chief merits.

In the support of this ministry the members of the Westminster Society have very freely given of their time, strength and substance. No less than thirty-seven thousand dollars, besides the provision made for the annual fairs, have been contributed by our people for its sustenance. Our ministers have bestowed upon it much time and labor, and our young men and women have freely engaged in the Sunday and sewing schools. At its inception Mr. Osgood took a lively interest in the movement, and materially aided in giving it an impulse toward success. A great amount of work has been done by the ministers in charge, aided by the generous contributions both in money and labor of the members of our two Societies. The institution may well be regarded as having been a very beneficent agency in the community for the relief of poverty and the promotion of the public welfare. The whole amount contributed, mostly by our two churches, for the support of the ministry to the present time, is \$121,546.48. There is an encumbrance upon the property of nearly \$4,000.00, making the entire sum a little more than \$125,000.00.*

Early in 1849 Mr. Osgood was invited to become the pastor of the Church of the Messiah in the city of New York. It was at the time one of the most important and honorable positions in our denomination, and the invitation to Mr. Osgood to become the successor of Dr. Dewey, was considered as a well-

*The amount contributed to the support of the Ministry-at-Large is divided as follows: Westminster Church, \$37,147.29; First Church, \$51,532.82; fairs at Howard Hall &c., \$15,855.05; fairs at Chapels, \$2,657.57; sales of land, \$8,416.55; donations, bequest and interest, \$5,937.20.

deserved compliment to his ability and attainments as a Christian preacher. It was only after careful deliberation and by the advice of his ministerial brethren, that he decided to accept the invitation of the New York church. His letter to the Society, dated May 4th, 1849, requesting a dismissal from his charge, that he might reply affirmatively to the brethren in New York, is very manly and true, and breathes a spirit of sincere, fraternal love, which was fully reciprocated by the Society. He declares his warm attachment to the church and the community. The Society in granting his request, May 13th, expresses its appreciation of his "singular fidelity and ability in the discharge of the duties of his office, and affectionately commends him to the kindness and confidence of the Church of the Messiah." A pleasant correspondence between that church and our own Society ensued, which was very creditable to all parties concerned. Thus was ended a connection which was fraught with profitable and happy labors, and is now dwelt upon with most kindly recollections.*

Mr. Osgood in his farewell sermon, preached on Sunday, September 9th, speaks particularly of the Sunday School, and it may be well to pause at this point to narrate briefly the story of the school. From the beginning the records have been regularly kept, with occasional intervals, and show a very commendable interest on the part of parents and teachers. The school was organized by Mr. Farley, in the first year of his ministry, by appointing Mr. Henry Westcott Superintendent. It was opened on Sunday, May 5th, 1829, with thirteen teachers, forty-seven children and about sixty volumes in the library. Mr. Westcott served as Superintendent for a few

* Mr. Osgood was installed pastor of the Church of the Messiah, New York, October 3d, 1849, and resigned his pastorate there, March 16th, 1869. Soon afterwards he visited Europe, and on his return took orders in the Episcopal Church, where he has since labored. His contributions to the press have been numerous and valuable. See Appendix.

months when he resigned his position, and Mr. Cornelius Soule Cartee was appointed to succeed him. In May, 1830, the library contained one hundred and thirty-two volumes, and the number of children had increased to fifty-six. In May, 1834, there were eighty-seven pupils, twenty-four teachers and three hundred and sixty volumes in the library. Mr. Cartee continued in his office until his departure from Providence in 1837, and he appears to have done a very important and successful work. The school occupied a room in the basement of the church, which was barely sufficient for its accommodation, until 1836, when a larger room was finished and furnished. On the 31st of January of that year, the new room was occupied for the first time. Mr. Henry L. Kendall succeeded Mr. Cartee, and held the office of Superintendent until the resignation of Mr. Farley. At this time the school was suspended for a few months, but resumed its sessions in January, 1842, soon after Mr. Osgood's installation, under the superintendence of Mr. Henry W. Torrey, now Professor of History in Harvard University. Mr. Torrey left Providence before the end of the year, and was succeeded by Mr. Amos Perry. Both Mr. Osgood and Mr. Perry labored assiduously for the promotion of the interest of the school, and in 1848 the numbers had increased to twenty classes of girls and eleven classes of boys. Thirty-one teachers, besides the Superintendent, two librarians and two assistant librarians, seventy-one boys and one hundred and five girls were connected with the school, and its condition testified to much careful and diligent work in its behalf.

"Our school," says Mr. Osgood in his farewell discourse, "has been provided with text-books, charts and maps; the room is adorned with choice scriptural engravings, chiefly the donations of kind friends; the library exceeds a thousand volumes, and in connection with the parish library, which was a few years since started, furnishes religious reading for all tastes

and ages in the congregation." So much interested in each other were Mr. Osgood and the children of the school, that the pupils met and passed resolutions of regret for their pastor's departure, and kind wishes for his future usefulness in his new pastorate. Mr. Perry retired from the superintendence of the school, receiving the thanks of the teachers, April 5th, 1850, when Mr. James Tillinghast was elected Superintendent.

Immediately upon Mr. Osgood's departure, the Society took action to obtain a pastor. Fortunately it has never indulged the folly of hearing many candidates. On the 10th of September, 1849, the Rev. Frederic Henry Hedge, then pastor of the Unitarian Church in Bangor, Maine, was unanimously invited to the pastorate with a salary of fifteen hundred dollars. After some correspondence of a very hearty and friendly character, Mr. Hedge accepted the invitation and on the 27th of March, 1850, he was duly installed. On this occasion the Rev. Charles H. Brigham of Taunton, Massachusetts, offered prayer and read the scripture lesson; the Rev. Dr. George W. Burnap of Baltimore, Maryland, preached the sermon; the Rev. Samuel K. Lothrop of Boston offered the prayer of installation; the Rev. Dr. Edward B. Hall of Providence tendered the fellowship of the churches; the Rev. Samuel Osgood of New York delivered the address to the Society, and the Rev. Charles T. Brooks of Newport offered the concluding prayer.

Mr. Hedge began his ministry under happy auspices. Born in Cambridge, Massachusetts, December 12, 1805, educated in Germany and at Harvard University, graduating from college in 1825 and from the Divinity School in 1828, with a five years' pastorate at West Cambridge, Massachusetts, and a fifteen years' pastorate at Bangor, he brought to his work in Providence a wide experience and a ripe culture. The parish, strong, harmonious and united, welcomed him to a field of labor which promised to bear worthy and permanent fruit. For more than

six years Mr. Hedge wrought with an ability and faithfulness, which endeared him more and more to his people, and gave him a perpetually increasing influence upon the best thought and culture of the community.* Like his predecessors he was deeply interested in the affairs of the City and State. On the occasion of the noted assault upon Mr. Sumner, May 22nd, 1856, a public meeting was held in Providence, as in other places, to express the sympathy of the people with the suffering Senator and the indignation aroused in their minds by the cowardly attack. An immense concourse of people gathered in Howard Hall on the 7th of June. Addresses were made by some of our most distinguished citizens. The speech of Dr. Hedge, delivered with great power, and amid expressions of deep feeling, was universally regarded as a very remarkable production. It made, at the time a profound impression, and is now recalled by those who heard it as a fine example of calm, strong and convincing eloquence.

In the parish itself a steady growth was manifest. Increased accommodations were needed for the Sunday School, and improvements were made in the vestry. A committee was appointed in November, 1850, and the work was performed in the summer of 1852. Mr. Hedge's salary was raised on the 1st of April, 1851, to seventeen hundred dollars. All departments of parish work were administered with care and vigor. The Church and Society experienced a severe bereavement in the death of Deacon Jencks, March 29th, 1852. The pastor made an entry upon the Church record of the loss to the community and the church of "a fellow-citizen and fellow-Christian, widely known and universally beloved. For nineteen years he had officiated as deacon of this Church, having for fourteen years previously officiated in the same capacity in the Benevolent

* Mr. Hedge received the degree of S. T. D. from Harvard University in 1852.

Congregational Church. He had reached his seventy-sixth year. All who knew him bear witness to his Christian worth and his blameless life." Messrs. Seth Padelford and James Tillinghast were appointed a committee to collect funds for a monument to Deacon Jencks. Messrs. Henry T. Cornett and Frederic N. Seabury were chosen, on the 7th of April, as the executive Committee of the Church. On the 8th of November, in the same year, the Society passed a resolution expressive of its warm esteem: "In the death of Deacon John C. Jencks this Society has lost its oldest and one of its most active, efficient and worthy members; one who, from the formation of this Society to the time of his death, was deacon of the Church, collector of the funds of the Society, an active member of its Executive Committee, and who at all times gave to its interests, both secular and religious, his most active and zealous support."

One or two noteworthy incidents give a glimpse of the internal growth and character of the parish. The introduction of gas in December, 1852, showed an increasing interest in the occasional meetings that were held in the evening. A vote in October, 1854, to increase the salary of the pastor to two thousand dollars, betokened the kind and grateful feeling which the people cherished toward him. But the adoption in October, 1853, of a new hymn book and liturgy, was the most important movement in church life. Since 1837 Greenwood's collection of hymns had been used in the public worship of the church. It had long been the hymn book in use in most of the Unitarian churches in New England. But about, or just previous to this time, different compilations had been prepared, and the old favorite was losing its hold upon the affections of the people. Among others Dr Hedge in conjunction with the Rev. Frederic D. Huntington had prepared a book of hymns, which, immediately upon its publication in 1853, took high rank as a volume

of sacred lyrics. Dr. Hedge also prepared by request of a large number of the members of the Society, "A Christian Liturgy for the use of the Church," which was published in 1853. On the 5th of October of this last mentioned year, the Society voted to adopt the hymn book and the liturgy. For some reason a responsive service does not seem to meet with favor in our churches, and notwithstanding the excellence of this valuable manual of worship, it does not appear that Dr. Hedge's liturgy fastened itself very deeply in the affections of the Society. Its form of confirmation was first used on Good Friday, April 14th, 1854. The hymn book still retains its place, and is altogether one of the best of its kind. In July, 1855, an endeavor was made to raise a voluntary choir, with a view probably to introduce congregational singing, but the attempt did not succeed and the project was abandoned.

In the latter part of the year 1855, there were premonitions of an approaching change in the pastorate of the Society. On the 28th of January, 1856, Dr. Hedge notified the Society that he had received a pressing invitation to become pastor of the First Parish in Brookline, Massachusetts. There were certain reasons why the church in Brookline should be very attractive to Dr. Hedge and his family. But the invitation was not at once accepted, for the bonds of attachment to the members of the Society in Providence were too strong to be immediately broken. The subject was held in consultation for a considerable time. Meanwhile meetings of the Society were held and a committee consisting of Messrs. Daniel Paine, Padelford and Sweet was appointed to consult with Dr. Hedge, assure him of the strong hold he had upon the Society, and ascertain if his pastorate could not be continued. After much deliberation Dr. Hedge finally decided to resign. On the 30th of June his resignation was offered and accepted, to take effect on the 30th of September. He preached his farewell sermon on the 28th of that month

and soon afterwards left town, carrying with him the best wishes and the most friendly esteem of all to whom he had ministered. The Society passed resolutions expressive of the profound regret of its members, "their warmest regard and their highest admiration" of his character and intellectual power. Hearty congratulations were offered to the parish in Brookline, upon securing the service of a Christian minister of such eminent fitness for the sacred work. During Dr. Hedge's ministry the church received an accession of thirty-three members.

I feel that I must here turn aside for a moment at least from the course of my narrative, to express my sense of the indebtedness of our own denomination and the entire Christian public to Dr. Hedge, for his subsequent labors in the sphere of Christian theology. With a scholarship which roams at will through the wide regions of history, literature and science, a rare power of insight and a marvellous felicity of diction, joined with boldness of investigation and a reverent spirit, he has made most valuable contributions to the fund of our religious thought and life. The productions of his pen are recognized everywhere as the fruits of matured, as well as accurate knowledge. He has brought into the tabernacle of the congregation pure oil "beaten for the light, to cause the lamps" of our faith "to burn continually." As the representative of our younger ministers, I can but declare their and my own obligations for the help he has given in the solution of many difficult problems, and for the interest in patient study and sound learning he has quickened in all our ranks. The Society is certainly to be congratulated upon the relations which he has here sustained to it. The other pastors unite with me in this declaration of their consciousness of the privilege they have enjoyed in being associated with him in this important office.

As soon as it was ascertained that Dr. Hedge would relinquish his pastorate, the Society with its accustomed promptitude,

proceeded to take measures to fill the vacancy. On the 14th of July, it was unanimously voted to invite the Rev. Augustus Woodbury, then pastor of the Lee Street Church in Lowell, Massachusetts, to assume the duties of the position, and a committee of eight gentlemen was appointed to extend the invitation. Mr. Woodbury saw fit to decline it, but upon a renewal of the vote of the Society, December 22nd, he reconsidered his former decision and on the 7th of January, 1857, signified his acceptance. He was accordingly installed as pastor of the Society, on Thursday, April 2nd. The order of exercises was as follows: Scriptural lesson and prayer by the Rev. Edwin M. Stone of Providence; sermon by the Rev. Dr. Hedge; prayer of installation by the Rev. Dr. Farley; fellowship of the churches by the Rev. Dr. Hall of Providence; address to the people and concluding prayer by the Rev. Dr. Osgood. In the evening a very agreeable social reception was given at the house of Mr. Allen O. Peck. The new pastorate thus began with the brightest prospects of success. The salary of the pastor was fixed at two thousand dollars, and in 1859, an annual vacation of five weeks was allowed to him—the time for such release from labor being left to his option. The Society was then, as it has been since and always, liberal in its provisions. For a score of years it has exercised its generosity, spontaneously and of its own accord, and in the kindest, most delicate and most cordial manner—for which indeed I cannot be too grateful.

In regard to the period covered by the last twenty years, but little more than a bare recital of events can be expected from me. Financially the Society has maintained its strength, and has been enabled to improve its house of worship and to contribute generously to all denominational enterprises and to the different local charities which have appealed to it for aid. From 1863 to 1870, the Society has, from time to time, increased the salary of its pastor, and, with characteristic generosity, has

declined even to consider a proposition for the relinquishment of any part of it. In the summer of 1860 the seating capacity of the meeting-house was increased by the insertion of twelve pews in the centre of the building, at an expense of one thousand nine hundred and eighty-six dollars, paid by the sale of the additional pews. In 1866 a new room was furnished in the basement at a cost of one thousand dollars. In 1869, a new organ, costing six thousand dollars, including the sale of the old organ, and paid for by subscription, was placed in the church. In 1873, the interior of the house was thoroughly renovated and greatly improved by repainting and reseating, at an expense of ten thousand one hundred and ninety-one dollars and fifty cents, mostly paid by subscription. Contributions for the Relief Circle, the charities of the parish and kindred objects, amount to seven thousand dollars.

The whole amount contributed by the Society for objects beyond its immediate needs, mostly within the last thirty years, is in round numbers, so far as I have been able to ascertain, \$175,000.00. It is above rather than below this sum, for much has been given of which no record has been found. The following named associations and institutions have received the generous aid of the Society: The Ministry-at-Large, the American Unitarian Association, Unitarian Sunday School Society, Channing Conference, Meadville Theological School, Antioch College, Brown University, Humboldt College, Rhode Island Hospital, where the Society has a free bed, Providence Athenæum, United States Sanitary Commission and societies for the relief of soldiers and their families, Hampton Institute, Virginia, Normal and Industrial Schools for the Freedmen in Missouri, Maryland, Mississippi and North Carolina, and all our local charities—the Children's Home, the Shelter for Colored Orphans, the Home for Aged Women, the Home for Aged Men, the Nursery, the Children's Mission, the Provi-

dence Aid Society, the Charitable Fuel Society, Union for Christian Work, the Rhode Island Bible Society, and others. Pecuniary help has also been given to the sufferers by fire and other calamity at Chicago and elsewhere in the West.

I may also be permitted to add, that during the absence of the pastor as chaplain of the First Rhode Island Detached Militia in the early part of the war for the Union, and also during a visit of several months to Europe, in 1867-'68, the regular salary was continued and the supply of the pulpit maintained. No parish certainly could have been more liberal to its minister, or more ready to aid according to its means in promoting the public welfare. Remembering with gratitude the assistance and sympathy it received in its early struggles, it has endeavored to repay its obligations by the Christian, helpful service it has rendered to others in the days of its prosperity and strength.

Soon after the beginning of the present pastorate, this community passed through an experience of commercial depression which extended throughout the country. It was attended by what is called a "revival of religion." Some religious writers think that there is a certain close relation between the two, inasmuch as men are disposed to think more of spiritual things, when they find a diminution of material values, and feel the consequences of a loss of wordly goods. These periodical excitements in which an emotional religion indulges, are productive of mixed results. In so far as they touch and awaken the religious impulses of the human heart, they accomplish good. In so far as they become the motive-power of ecclesiastical machinery for the manufacture of a mechanical religious life, and are conducted without regard to the demands of a careful and reasonable judgment, they work harmful results to many. When those who direct them weaken the foundations of public morality, by scoffing at the good works which the gospel com-

mends, or pretend to expose in full the designs and plans of Him whose ways are past finding out, and declare what God is to do with my soul or with yours unless we accept their feeble guidance, they are guilty of a presumption which should be everywhere rebuked.

In this church, with a sincere desire to do our duty to our fellow men, and with a humble trust in God that He will do with us as He thinks best, we believe in the laws of morality and the steadiness of religious growth. It is not by "fits and starts" that character permanently improves its quality and enlarges its capacity and power, but by the sure though oftentimes slow processes of gradual advancement. Religion needs the perpetual stimulus of conscious obligation to God and of conscious dependence upon Him in the daily affairs of life, rather than the spasmodic excitement of spiritual emotion in occasional revivals.

I do not think that we have been wholly unfaithful in our endeavors to grow into a true Christian life. We have simply tried to do the work which has providentially fallen into our hands. The liberalizing influences of our faith have wrought a change for the better in the theology of every church, and in the moral and religious judgments of every thinking man. If our philanthropic work has been performed with a sincere desire to advance the public good, we are ready to rejoice, and be grateful to God who has given us the opportunity. We desire no conspicuous position, and we are not anxious for credit. We humbly wish for the ability to do the Father's business in the spirit of Christ.

The war for the Union found no halting or unpatriotic spirit among us. Our young men were ready to undertake the perilous duty which the times demanded, and some among them yielded up their lives. Our women gave their time and labor to the manufacture of clothing, for distribution by the Sanitary

Commission and by private hands. Twenty-one young men from families belonging to the Society entered the service, of whom six died from wounds or disease there contracted. Seventeen boxes of clothing were contributed to the hospital and other stores, and numerous packages were forwarded to different points as need required. Five thousand eight hundred and fifty-four different articles are enumerated as sent to the soldiers and the freedmen. At least as many more were contributed directly. Besides these, eight hundred and eight blouses, havelocks and other articles were made for the outfit of the First Regiment. Every week during the working months of the sad period of strife, our vestry presented a busy scene. The Relief Circle belonging to the Society has, through the entire period of its existence, done a good work. Its earliest records are unfortunately lost. Since 1850, one thousand nine hundred and forty-one dollars and thirty-one cents have been contributed in money, besides many pieces of cloth and garments. Three thousand eight hundred and sixty-two articles of clothing have been given to poor and destitute families—mostly through the agency of the Ministry-at-Large. The entire number of articles of which we have the record is ten thousand six hundred and twenty-four—and this is but a part.

At the close of the war, when the country was shocked by the assassination of Mr. Lincoln, the Society immediately took appropriate action in observance of the sad event. The church building was draped for the period of three months, and the Society placed on its records its estimate of the worth of Mr. Lincoln's character, and of the loss the nation had been called to suffer. It resolved to "cherish his memory as that of a good, true and just man, an honest and sagacious statesman, a wise and humane ruler, and a faithful servant of the most high God." It also pledged a renewed and "unwearied support of the great principles of liberty and justice, for the sake

of which the President had fallen a sacrifice, till every vestige of barbarism, injustice and slavery shall have disappeared from our country and the land shall enjoy her peace."

In the Sunday School and the Church, while the numbers have not been large, it is still believed that there has been a decided growth in genuine Christian life. Mr. Tillinghast continued to hold the superintendence of the Sunday School during the entire period of Dr. Hedge's pastorate, and until April, 1864. For three years the pastor, with the aid of Dr. F. N. Seabury, Assistant Superintendent, had charge of the School. April 18th, 1868, Dr. Seabury was chosen Superintendent, and held the office for one year. Mr. Francis B. Snow succeeded to the position, and was followed at the end of the year by Mr. Levi W. Russell, who held the position from January, 1870, to January, 1873, and did an excellent work in the school. From that time to the present the office of Superintendent has been occupied by Mr. Joseph C. Johnson, whose faithfulness in labor deserves a grateful recognition. The number of teachers and pupils in the school is 121, and the library, together with the parish library, contains 1,577 volumes. Very pleasant Christmas exercises have been annually held for several years. Two agreeable tea-parties have been given by the school in the vestry, and during the autumn and winter social meetings of the teachers and the older members have proved enjoyable and attractive.

In the Church and its seasons of communion, we have always found a delightful evidence of Christian interest and progress. The teachings from this pulpit have never been directed toward the encouragement of demonstrativeness in religion. In our view, the Gospel of Christ enjoins a patient, unpretentious fidelity in godly living, the silent growth of character, the quiet development of good principles. Fifty-six persons have been added to the church by profession and otherwise during the

present pastorate, and on every communion Sunday many others not of immediate membership have responded to the invitation to participate in the commemoration of the Lord's Supper. The Christian ordinances have been always reverently observed, and it is believed that through them many hearts have been gladdened, helped and strengthened. No one can trace with precise distinctness the lines of Christian life and growth. To but one eye are the secrets of the human soul unveiled. God alone is the true Judge of human character and the value of human labor and life. We leave with Him the results we have wrought out, trusting both in the justice of Him who judgeth righteously, and in the mercy of Him whose compassions fail not!

Our Church is enriched with the memory of many faithful lives. By the grace and help of God all the pastors continue unto this day. But many members of their flock have fallen asleep. I have already spoken of the death of Deacon Jencks and the action of the Society relative to that event. On the 20th of January, 1860, occurred without a moment's warning the death of John J. Stimson. He was a man well-known and everywhere respected in our community as the promoter of every good enterprise. His sagacity in affairs secured for him the confidence of his fellow-citizens, who called him more than once to fill positions of important official trust. His personal character attracted a cordial and even affectionate esteem. In the Society he had been almost from the very beginning an earnest and devoted member, and at the time of his death he was its President. Every pastor had found in him a warm personal friend, always ready with wise counsel, quick sympathy and active, efficient aid. In adverse and in prosperous fortunes, he was unwearied in every good work for the benefit of the organization, whose welfare he had deeply at heart. The Society in a series of resolutions, gave expression to the sense of its own

loss and the worth of character which had distinguished his life. His "sterling qualities" commanded the admiration of his associates, and secured for him their grateful esteem. They would ever cherish his memory "as the exemplar of a life adorned by the exercise of a true Christian virtue."

There were others who had been prominent in the affairs of City and State, and who had been widely respected for their probity in the daily business of life. Such were Nathan Hastings the first President of the Society, Nicholas Sheldon, Peleg A. Rhodes, David Barton, John L. Hughes, James G. Anthony, John F. Phillips, Charles F. Tillinghast, Thomas B. Fenner, Adnah Sackett, Daniel Paine, Franklin Richmond, Esek Aldrich, Stephen K. Rathbone, George Grinnell, Benjamin D. Weeden, Philip Case, Owen Mason, James T. Rhodes, Earl P. Mason, Tully D. Bowen, Allen O. Peck, Henry T. Cornett, Henry B. Lyman, Joseph Knowles, Joseph W. Taylor, John H. Taylor, Zachariah R. Tucker, Amos W. Snow, Thomas A. Jenckes, Job Arnold, William H. Dart, William W. Keach, Robert L. Lippitt, Charles T. Robbins, John G. Anthony.* Of these, Messrs. Hughes, James G. Anthony, Phillips, Tillinghast and Rathbone have held the office of President, Messrs. Peck, Fenner and Cornett that of Secretary, and Mr. Snow that of Treasurer. Mr. Tillinghast was widely known as one of the leading members of the Rhode Island Bar, a man of clear intellect, wise and ripened judgment, and unswerving principle. The reputation of Mr. Jenckes is national, and his remarkable ability, the versatility of his powers and his marvellous memory are everywhere acknowledged. Colonel Arnold was a man of great purity of heart and mind, cool, calm, brave, faithful in

*To these must now be added the name of Joseph Sweet, who at the age of ninety-five, passed away but three days after our anniversary, to which he had looked forward with a pleasant anticipation, but the exercises of which he was unable to attend. He was a man of great simplicity and truthfulness of character, and was very sincerely and justly esteemed. He was for a few months President of the Society.

every scene of duty, laying down his life in the true spirit of patriotic self-sacrifice.

There were women also, not a few, who were honored and beloved for their quiet faithfulness and patience, whose names do not appear prominently on any public record, but whose memory is cherished in the Church for their genuine Christian piety and virtue. Such were Jane Hastings, Susan Kendall, Janetta Howland, Eleanor A. Lindsey, Elizabeth Hughes, Avis E. Fenner, Susan C. Ormsbee, Eliza Nightingale, Sarah C. Gladding, Martha J. Doyle, Clarissa F. Westcott, Lucy E. Akerman, Elizabeth C. Richmond, Eliza Y. and Rosamond Sessions, Maria Stimson, Ellen E. (Hedge) Poor, Maria L. (Sackett) Page, Almira W. Steere, Ella A. (Heaton) Knowles, Emma Gardner, Mary J. Simpson, Hannah F. Dyer. Every faithful life is a contribution to the cause of divine truth and human good. Like the dew of summer nights, though it exhale in the next day's heat, it serves to freshen and beautify the garden of the Lord. This is the way that the world is kept clean and made fit for the coming of the Kingdom of God.

"Only the actions of the just
Smell sweet and blossom in the dust."

The Society has always maintained most friendly relations with the other religious organizations. Religious controversy has never found a congenial home in Rhode Island. The growing catholicity of our times has blunted the edge of theological contention. We have sought to live as brethren, and have been able, time and again, to render a brother's timely courtesy and aid. On several occasions it has been our privilege to furnish a temporary home to other churches, deprived by fire or the need of repairs, of the occupancy of their own houses of worship. The First Universalist Society has twice availed itself of our proffered hospitality. The First Church, New Jerusalem Church, the Pacific Congregational Society,

Grace Church, and the Mathewson Street Methodist Episcopal Church have found shelter beneath our roof.

With the churches of our own faith and especially with the First Church, our relations have been most intimate. I find that the Society has given substantial aid and sympathy to nine churches in eight different states. Of the interest manifested in our enterprise in its early days by the First Church I have already spoken. In exchange of courtesies, in union of divine worship and charitable work, in the induction of ministers and in various other ways, there has been a constant reciprocation of Christian feeling and action. It has seemed as though there were but a single church. When on the 3d of March, 1866, the Rev. Dr. Hall died, the event was like a personal bereavement to us all. The Society formally declared its "appreciation of the fidelity, godliness, sincerity and Christian trust," which had characterized Dr. Hall's ministry in the Church and in the homes of the parish, "his untiring labor for the welfare of this community, his pure and blameless life before God and man, and his self-sacrificing service of the divine truth." But this was a faint expression of the deep feeling of our people. For more than thirty years he had served as pastor of the First Church. But his pastoral service was by no means confined to his own parish. He was always and everywhere welcome among the members of our Society. His wise counsel and clear judgment, no less than his Christian sympathy and love, were freely sought and freely given. Since his death, the Rev. Arthur May Knapp, (ordained, January 8th, 1868, resigned, April 19th, 1871), and the Rev. Carlton Albert Staples, (installed, December 5th, 1872), have been the pastors of the First Church. The same unanimity of sentiment and fellowship has prevailed, and the two churches are still as closely connected as ever in the faith and work of Liberal Christianity.

Here my record comes to an end. The members of this Society and of this Church have played no unimportant part in the promotion of the welfare of this community. Many of them have been active participants in our municipal and state affairs, and in these have held positions of honor and trust. The establishment of the Providence Athenæum—an institution which for forty-two years has exercised a beneficent influence among us in the cause of good letters—originated in a meeting of three gentlemen interested in literary culture, Messrs. Farley, John R. Bartlett and Dr. Thomas H. Webb, held in Mr. Farley's study. On its first Board of Directors were Messrs. Farley, Thomas B. Fenner, Owen Mason, Henry Anthony and John J. Stimson, and its first active Treasurer was Mr. Charles F. Tillinghast. Not a year has since passed without a representation of the Society in the direction of its affairs. In the organization of our present school system and in matters of public education, Mr. John L. Hughes was especially diligent. A few years ago when an attempt was made to give names to the grammar schools of the city, the Federal Street School received the name of Hughes. Two members of the Society have been upon the Board of Trustees of the Rhode Island Hospital since its establishment. In the work of Christian charity, the relief of the poor, the maintenance of our benevolent institutions, besides the aid it has given in the sustenance of the Ministry-at-Large, the Society has attested its faithfulness by the generosity of its benefactions, and by the practical and active labor performed by its members. I do not wish to indulge in any language of eulogy. It has only been necessary to recite the facts.

But every record of past labor or past attainment finds its highest use in furnishing a stimulus for future effort. We have been fortunate in our history. There still remains for us the duty of pressing forward in the way of improvement. The

Christian life must ever be a life of growth. We are not fettered by the traditions of the past. Keeping abreast of the best thought and culture of the times, hospitable to every new discovery of science, reading history with an eye single and clear to trace in it the divine footsteps, in communion with nature and with God, let us still and evermore go forward. There are yet great results to be wrought for God and the truth. The times were never more propitious, the promises and prospects never more bright than now.

The world is seeking for light. Humanity is demanding a more natural and more simple religion. The past fifty years have witnessed a marvellous change in human beliefs and human thought upon religious subjects. The next fifty years will witness a greater and even more wonderful change. The old beliefs will necessarily be modified. Forms and institutions will be accommodated to the advancing and enlarging needs of man. Articles of religion will be revised and rewritten. But the essential truths of religion—the true religion of humanity, the real evangelical religion, the religion of the Gospel, simple, natural, direct, as it was taught by Jesus Christ—will become brighter and stronger, more effective in moulding human character and in governing human conduct as the centuries pass on. To us of the liberal faith has been providentially committed the work of freeing humanity from its fears, of brightening the path which leads on to a closer union of man with God, and thus of discerning the signs which are ushering in the happy era of light and love. Fidelity, earnestness and zeal in this divine employ will be sure to bring upon the work and the workers the eternal blessing of our God !

THEOLOGICAL PROGRESS
DURING THE LAST HALF CENTURY.

A SERMON

BY

FREDERIC HENRY HEDGE.

SERMON.

HEBREWS VI. 1.

Wherefore omitting the rudiments of Christian doctrine* let us go on unto perfection.

FRIENDS OF THE WESTMINSTER CONGREGATIONAL SOCIETY :

THE completion of the first half century of your Association brings to mind the immense significance in human annals of the period covered by these fifty years. With the exception, perhaps of the first half of the sixteenth century, I know of no portion of modern history of equal extent, which has given such impulse to the human mind or contributed so largely to human well being. Not to speak of political changes, the rehabilitation of Italy, the abolition of the temporal power of the Pope, three successive revolutions in France, the consolidation of Germany, the late civil war and the extinction of slavery in the United States ;—waiving these, the scientific discoveries of the last half century have extended the horizon of the intellectual world ; the application of science to the arts, and the practical uses resulting therefrom, have added new values to human life. The grand inventions of our day are peculiar in this, that they had their origin in converse with interior nature ; in ana-

* Literally, after the original, " Dismissing the doctrine of the beginning of Christ." King James's version has it : " Leaving the principles of the doctrine of Christ."

lytic as distinguished from mechanical science. Photography, anæsthesia by etherization, the electro-magnetic telegraph—benefactions unknown when these walls were raised—have an interest beyond the immediate satisfaction they yield, as hints of the infinite possibilities of science, and a presage of further, unknown benefactions that may flow from that source to gladden future generations.

Let us pause a moment on one of these inventions, the most impressive viewed as phenomenon merely, the most important in its bearing on the social destinies of human kind. I mean the achievement of telegraphic communication with the eastern hemisphere by means of the submarine cable. The attempt which failed in 1858, disappointing the fond expectation of a waiting world, was successfully accomplished in 1866, and ever since then America and Europe have held instantaneous communion across the immensity of the intervening ocean by electro-magnetism. The fact is so amazing that no poetic embellishment and no rhetorical swell can exaggerate the wonder of it and the glory of it. In spite of the familiarity of twelve years' experience, it remains the supreme marvel of scientific invention. It is within the memory of many who hear me, that the shortest time in which an answer to a message from this country could be expected to reach us from England was eight or nine weeks. This is now accomplished in less than so many hours. Had such a result been predicted fifty years ago the prophecy would have seemed a madman's dream, and would scarcely have found a second madman to give it credence, or so much as a moment's serious thought. A journey to the moon would have seemed as likely as such a conquest over space and time. The whole extent of the influence which this achievement will exert on the nations thus brought into close communion, speaking one language, bound together by historic sequence and a common stock, and on

all the nations similarly linked by the far stretching wires which almost girdle the earth, it is impossible to say. Above all other advantages, the colloquial approximation which this agency mediates may be reasonably expected to mediate also a moral approximation of land to land, and to further thus the unity and brotherhood of the human race.

Amid progress fraught with such wide significance in things pertaining to sense and time, what progress has there been in the right understanding of the things of the spirit? What progress in theology?

The founding of this Society coincided with, and was partly the result of a new departure in the ecclesiastical world which took to itself the name Unitarian. The reason and motive of this secession from within the bosom of the Congregational Church was not simply dissent from certain traditional symbols, Trinitarian and Calvinistic, but the instinct of spiritual liberty which resisted compulsory confessions of faith as conditions of church-fellowship. The leaders of that movement protested as strongly against forced subscription to creeds in general, as against the particular creeds prescribed by the churches of their communion. Other than confession of faith in Christ, they found no doctrinal test required by his apostles. And so they initiated a church without a creed, always, however, presuming in their adherents acceptance of Christ as Master, and never dreaming that any who in after years might join their communion or have charge of any church of their founding, would care to deny, or not care to assume the Christian name. This looseness was fatal to vigorous propagandism. Had their object been a powerful and wide-spread sect, ecclesiastical policy would have counselled some form of confession however simple, some test of fellowship however broad. But they had no such purpose in view. All they wanted was breathing room

for themselves and their fellow-remonstrants; a place within the Christian fold where their right of private judgment should not be disallowed, and where their appeal to the primitive gospel should not be overborne by Church tradition.

The result has been what might have been expected from such a beginning. There was formed a body of Christians of limited extent and small domain, offering no temptations to ecclesiastical ambition, and not much encouragement to religious enthusiasm, but fostering intellectual sincerity, and attracting to itself a class of minds in whom the spirit of enquiry predominates over blind acquiescence, the love of truth over fashion and conformity; seekers to whom a free horizon is dearer than the sheltering confines of a stately house.

Measured by statistical standards, tested by numbers and organic force, the movement can boast of but little success. Its merit is that by casting off ecclesiastical fetters, by putting itself in the way of progress and theological discovery, it has helped to enlarge the boundaries of intellectual vision in the realm of theology, and to rationalize for open minds of all communions their views of religion, its function and claims.

The theological departure of fifty years ago was not a finality in doctrinal reform. It could not, in the face of its strong protest against doctrinal restrictions, pretend to be that. It rejected the tritheism of the "Athanasian Creed," it repudiated the doctrinal scheme of Calvinism; but in other respects it fell short of the present demands of a rational faith. Its symbol, had it dealt in symbols, would have differed somewhat from the liberal creed of to-day. The process of denouement, unravelling of old entanglements, reduction to simple elementary truth, was then incomplete.

1. One point of that difference concerns the person of Christ. The Unitarians of that day denied the equal deity of Christ as contrary to reason, and what, in their judgment, was

of greater importance, as unscriptural. But they shrank from accepting the rational alternative of that conception. They fancied that the dignity and claims—the divine authority of the Christian dispensation—demanded for its author a being of superhuman origin and accidents, a being physiologically raised above human infirmities. A simple earth-born mortal did not satisfy that demand. The founder of our faith, if less than God, must yet be more than man. They did not consider that every soul is heaven-born, that human nature has no moral limits, that God, as spirit, is in man as well as out of him. Unconsciously biased by the sensuous philosophy of Locke, himself a Unitarian, they conceived of God as wholly external—an individual in space; of heaven as topographically distinct from earth, of the human mind as receiving all its impressions from without. With such prepossessions they sought to escape the dilemma of Christo-theism on the one hand, and simple humanity on the other, by figuring to themselves a being who is neither God nor man, but a middle term between the two. They fell back on the obsolete heresy condemned by the Christian Councils of the fourth and fifth centuries. They were Arians. Arius held that the Word made flesh in Jesus Christ was a finite being, but one so near to the Infinite as to leave but a minimum of margin between the two. As if there could be degrees of finiteness, as if the infinite were separate from, instead of inclusive of the finite.

We have learned—I speak for myself, and I believe I represent in this the majority of our communion—we have learned that the real dignity of Christ is a moral dignity; that a superhuman being, by nature incapable of wrong, whose exaltation therefore would not be a moral, but so to speak a physical superiority, is less worthy of veneration than moral greatness attained by a human subject. We have learned that since God is spirit and God's spirit is in man, there is spiritually nothing between

God and man but the measure of that spirit, that is of the consciousness of God in the soul ; that consciousness of God is a thing of degrees, and that human nature may attain, as it did in Christ attain to that consciousness which he expressed in the saying, "I and the Father are one." We conclude, then, that in order to uphold the divine origin of the Christian dispensation, and the honor due to its author, it need not be assumed that Jesus was essentially and physiologically other than man, but rather as he styled himself, the "Son of Man," and as such emphatically the Son of God. In this conclusion we think we have the record, rightly interpreted, on our side. And not only so, but this conclusion agrees with the final word of the church, while the church was one, concerning the nature of Christ:—God and man in one person ; Jesus theologically symbolizing, and by one supreme example historically declarative of, God's inpresence in human kind.

2. Another point in which most of us differ from the elders of a former generation concerns the view entertained of the Bible. Without assuming a verbal inspiration of the Scriptures, the fathers regarded those writings as infallible authority in all matters of fact and of doctrine. They based their rejection of certain traditionary dogmas on strictly scriptural grounds. Had they found on careful investigation that those dogmas were actually taught in the Bible, they would have felt themselves bound to accept them, however repugnant to reason they might seem. Protestant tradition had taught them—though Luther himself dealt freely with the Scriptures—to receive these as the sole incontrovertible rule of faith, and all the writers of the Old and New Testaments as divinely secured from error. To us, on the contrary, it seems that the real value of these writings is not enhanced but impaired by treating them as, in such a sense, exceptional compositions. We regard them as charged indeed with the spirit of God, but the writers as having "this

treasure in earthen vessels," and not exempt from earthly imperfections. We distinguish between different parts of the sacred volume. For to us also the volume is sacred, not as veritable transcript of the truth as it lies in the mind of God, but as witness, incentive, guide. We distinguish between infallibility as to fact and opinion and inspiration as to purpose, largeness of utterance, fulness of faith in the writers.

Inspiration? Yes. Can I doubt the inspiration which meets me in the fervent out-pourings of the soul of David, in the burning words of Isaiah, in the searching import of many an utterance of John and of Paul? I feel that here is something more than artistic composition. I encounter a kindling of the spirit, an open vision, a depth of insight, a force and a fire in those spontaneous and irrepressible effusions, by virtue of which they have furnished the litanies of nations and fed for ages the life of the soul.

The test of inspiration is the power to inspire. This is not a question to be settled by dogmatic authority. It is a question of experience which each can decide for himself, and which the ages have decided. Theologians and anti-theologians may debate the matter as they will, but the fact that these writings have been the strength and the joy of successive generations, that successive generations for thousands of years have drawn from this well, and found refreshment and a comfort in it which no other book could supply, is proof sufficient of their transcendent worth.

To how many sufferers the psalms of David have whispered courage, and breathed consolation and exceeding peace! How many anxious inquirers struggling after light, have found here some word whose encounter was day-spring to their souls! How many a remorseful sinner torn with throes of conscious guilt, has found here balm for his desperate wound! The Bible is the only book with which we are familiar, that can ever

be to us more than a book ; the only one from which at times, in certain moods, a spirit speaks to us beyond the import of the letter, a spirit that knows us and addresses itself directly to the soul.

But as to infallible knowledge in the writers or absolute objective truth in the writing—knowledge and truth of which all who read may become possessed—who does not see that to set up this claim for the sacred books is to make the mission of the Bible a failure ? For the end which that claim assumes is unquestionable certainty of doctrine. But consider the multiplicity of Christian sects, all claiming the Bible for their warrant, but widely diverging one from another in doctrine and practice. Out of one and the same book comes this glaring diversity of systems and creeds. The end assumed has not been attained. The Bible on that supposition is a failure. Who does not see that infallible certainty of doctrine is not the end of the Bible, is not the purpose of the gospel of Christ ? Progressive discovery, not doctrinal arrest, is the method and scheme of divine education.

We have learned that spiritual truth is progressive—not merely in the sense which the elders also received, that more light is to break forth from the written word, but in a sense independent of the written word. We have learned that the truth therein contained is not a finality. No scripture can embody the conception that shall satisfy human thought for evermore. In no letter can the Spirit confine itself and exhaust itself. For truth is not a form of words, but a vision of the mind. The vision changes with the mind's growth. I suppose that Paul himself, could he now from the fulness of his present vision communicate with dwellers on the earth, would formulate his conceptions in other terms than those contained in his letters to the churches.

3. We have learned furthermore—and herein too we differ

from the fathers — that revelation is not from without but from within. The old idea of revelation was that of an ambassador, with miracles for his credentials, sent from a world outside of the human with a message to mankind; as the Israelites believed that Moses received the Decalogue from the sky. Such conceptions are untenable in the light of modern thought. The message is not from a world topographically or physically divided from the human, but from a world within the human. For of all the powers that move, enlighten and persuade mankind, the Spirit surely is the most interior. When we read that Moses or Christ heard the voice of the Lord, it was not from without but from within. "When it pleased God," says St. Paul, "to reveal his Son *in* me; not *to* me, but "*in* me." Revelation is a product of the human soul musing till the fire burns. And what kindles that fire is the Spirit of God that with lightning flash as on Sinai, or with soft auroral light as in Nazareth, comes to the musing, patient, unselfed soul. In the measure in which that soul, by purification, humiliation and perfect obedience, attains to see God and is made receptive of his spirit, the revelation born of it becomes a crisis in history, a social revolution, a new age. But the word of the prophet, his vision, his "burden of the Lord," must be reborn in me before to me it can become revelation. Authority it may be, vested in churches, traditions, sacred books; external authority, in the absence of any higher, commanding obedience; but internal authority, revealed truth, it cannot be until the Spirit of God has reproduced it in my soul.

4. The same principle of internality holds of what, in the technical language of theology is called salvation. Our fathers in the faith had repudiated the coarse, material view which regards salvation as a purchase—as something obtained from God by a bargain in which the death of Christ is accepted as equivalent for penalty incurred by the guilt of mankind; but

they seem not to have quite grasped the idea that salvation is not, in any sense, a transaction, not a thing conferred from without but a process accomplished within ; precisely as Paul states it, "God worketh in you to will and to do." The agency of Christ in this process consists in the moral illumination and moral lift which his word and life supply to the soul. The elders saw this in part, but we have learned more fully than they that salvation with all its accompaniments, forgiveness of sins, eternal life, heaven, is purely moral, subjective ; not a gift conferred but a product of the God-possessed soul.

I name these points as illustrations of the difference between the theological position of fifty years ago and that of thoughtful minds of to day. I am far from supposing that the views I have presented are altogether new and were wholly unknown to the leaders in theological reform of the past generation. I am thinking only of the current conceptions, as I recall them, of the liberal church of that time.

Shall I add to these particulars a general and progressive emancipation from that fetichism with which all religion is more or less alloyed ? I regard as fetichism every conception of Deity as a being to be conciliated, propitiated or gratified by offerings or demonstrations of human subjects, and giving in return for such demonstrations what would else be withheld. Fetichism is all religion which appeals to self-interest or fear, all practice of religion as a charm to secure good fortune, whether in this world or the world to come, whether it be called success or salvation ; all worship of which the motive is not simple love of the object worshipped, be that object block or stone, or an unseen Power above. "He who truly loves God," it is written, "does not demand that God shall love him in return." The love is its own sufficient requital. In every breast is implanted a germ of that love. Religion is not a distinct pursuit.

Every pursuit which seeks and serves God in his creation, partakes of the nature of religion. Many paths lead to the same goal. God is the common centre of all true efforts, of all noble aspirations, of all good works. The normal tendency of every spirit is God-ward. Through whatever diversions it may seek its own, it can never be permanently satisfied with anything else. When the soul sinks deepest into itself, it finds God; for God underlies all finite consciousness—the self of ourself, of every self. Finds God, I say, but not as any finite object is found. The finding is an infinite seeking. Life after life will continue the quest; and though life after life adjourns the goal, the seeking as such is all sufficing, for the spirit that seeks is itself divine.

Friends, I congratulate you on the fiftieth anniversary of your Association. Your pastor has anticipated me in all that I could say by way of review of this epoch of your history. One half of those fifty years had elapsed when, obeying your call, I undertook the pastoral charge of this Society. Many of its leading members who welcomed my coming, and stood ready to second my efforts in the work of this ministry, have passed from the congregation enclosed by these walls to the larger congregation of the invisible, in the unwall'd temple of the Spirit. I miss the familiar faces of Stimson, Paine, Mason, Jenckes, Peck, Rathbone, Tillinghast, Cornett, Bowen, Dart, Snow;—good men and true, with ears to hear and hearts to respond to such instruction as I could impart. Their places are filled, let me hope, with others of equal zeal to maintain and carry on the trust and the work bequeathed by the fathers. For it is a trust and a work which devolves in turn upon each generation, to maintain the worship of the Highest and the offices of religion, its teachings and its charities, in the places in which their lot has been cast. No man and no woman can refuse that

charge without loss to themselves, and damage to the public weal.

May there never be wanting to this Society, firm supporters and wise administrators, men and women who shall honor its memories, and prize its traditions, and continue its functions. And so, from one generation to another, may it long survive as a witness of the truth and a power for good !

THE
COMMUNION ADDRESS

BY
FREDERIC AUGUSTUS FARLEY.

COMMUNION ADDRESS.

As I meet you here once more, dear friends, where I stood for the first time and now stand, perhaps, for the last, to break and partake with you the bread and drink of the cup in remembrance of our Lord, I dare not attempt to give expression to the crowd of feelings and associations which throng upon me. But what a cloud of witnesses seem around me from the spiritual world! How vividly in the picture of the past rise the forms of true Christian men and women, who, in the early days of our Church, trod its aisles and gathered to its worship and joined in this ordinance; and who are now with the Church of the first-born enrolled in heaven! That good man (whose venerable relict still survives and is happily with us to-day)—whose initials are embalmed in this fragrant and beautiful floral tablet before you*—methinks he must come to take this bread from my hands to distribute to you! What a delight he took in the House of God and its services! How punctual—how constant! To the last, too, he retained his early respect for the ministerial office; and I remember well, how among other ways it manifested itself to me on my first coming here. Sunday after Sunday he would come

* On the front at the top of the communion table were the initials J. C. J. in blue *immortelles* on a bed of white flowers.

early to my lodgings to wait upon me to Church—and away up the central aisle to the very stairs of the pulpit. It never occurred to him that a young minister, especially, might need every minute of private preparation for the service before him, and so I ventured to tell him, after three or four Sundays, that I believed I had learned the way, and would not trouble him further.

How many others—the names of some of whom have been repeated in this morning's discourse—seem with me now, whose lives and whose deaths have left a sweet savor of godliness for remembrance and for example! And among them all, I cannot help recalling to the possible recollection of a few of you, an aged and humble colored woman—"Old Martha," as she was always called. No image rises before me more distinct than hers. She was a Dutch negress, and had somehow found her way to this country long years before with her husband. When I first knew her she had a large family; and with her descendants in direct line lived to be the head of four generations. She was obviously by nature and training the superior of her husband, who always deferred to her; and she was of a singularly devout temper. Her domestic influence was great and wholesome, and her love of our Church almost a passion. Her faith so simple and yet so strong, her piety so childlike and trustful, made her always an object of marked interest among us. Poor as she certainly was, she never obtruded her wants, and you had to find them out as best you could. Living at a distance from the Church, when the heat was excessive she would start early; and knowing who her friends were, rest herself on their front door-steps at intervals on the way. Always in her seat with some of her family in yonder gallery, and unwilling to be absent at the second service then in the afternoon, I could never tempt her to my house, close by, for the interval; and at Communion, should

she have been passed by or overlooked at the collection, she was sure to come tottling up to the table to cast her "mite" into the Lord's treasury.

But there is no need, after the record your present pastor read last evening and what you have heard to-day from his immediate predecessor, that I should dwell longer on the past and those who filled its early and anxious days. Of one thing I feel sure, however, that the goodly company who then so bravely bore up the ark here and carried it safely through that wilderness of trial, and, despite all difficulty and peril, finally rested it securely under the guardianship of our God, deserve to be held as I know they are, in grateful remembrance by those who have succeeded them. And for myself I thank God that while by His grace to me was allotted the high privilege of laying the foundation, He has continued to raise a succession of "wise master-builders" to build thereon, who have carried up the sacred and living temple to its present height and blessing.

Nor will I doubt, as I turn to the immediate occasion before us, that from this table of remembrance there have gone forth large and precious influences for holy living through the fifty years that are past. Saintly men and holy women, and other disciples in the freshness of youth, have here fed on that "bread of life," which has nourished and strengthened their piety and faith; borne them triumphant under the pressure of disappointment and sorrow; made them resolved and brave in the path of duty; confirmed and assured an immortal hope; and made their light so to shine before men as to glorify our Father in heaven. May it be so with us as we now eat of this bread and drink of this cup in remembrance of Christ!

OUR LIFE LESSON.

A SERMON

BY

SAMUEL OSGOOD.

SERMON.

LEVITICUS xxv. 10.

And ye shall hallow the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof : it shall be a jubilee unto you ; and ye shall return every man unto his possession, and ye shall return every man unto his family.

FIFTY years have been speaking to us here to-day, and it is not very easy to listen to so many voices at once. A single year is as much as we can take in at once, if not more, and as the number multiplies, their voices are confused, their faces are dim in distance and their tone is sad with the old burden that time is passing and we are passing away with it. Many years are thus like many waves that are less distinct in their murmur or their roar, as they press their crowding vibrations upon the ear. Many years like many mountains disappoint you by their dimness, as those of you who have climbed that memorable and most commanding of Swiss Alpine peaks, the Piz Langard, well know. Where you expected a vision of varied sublimity, there you saw little more than a vast wilderness of ice and snow, with hundreds, perhaps a thousand frozen cones that stood like monuments in that cemetery of death, upon one of which you rested cold and hungry, waiting for the relishing and warming refection from the guide's knapsack, that brought cheer and life from the valley below where grass grows

and water flows. The many years seem thus to chill us with their icy and dim distance, like those mountains whilst they hide their fertile valleys, and like those waves they sadden us by their plaintive murmur, whilst they withdraw their crystal sparkle; and perhaps when we take a solitary view of the past, the sadness predominates and the happiest lot has some bitter loss to mourn, in its In Memoriam:

Yet in these ears till hearing dies,
One set slow bell will seem to toll
The passing of the sweetest soul
That ever looked with human eyes.

I hear it now and o'er and o'er
Eternal greetings to the dead;
And "Ave, Ave, Ave," said,
"Adieu, Adieu, for evermore."

But this strain is not our tone to-night at this jubilee season of our remembrance. Here the social element comes in with the religious trust, and as we repeat the call of God to his people to celebrate with joy the fiftieth year, we can understand why it is that such celebrations are and ought to be festivals. They come to us with their rich and brave current of life that flows down from the old springs and bear us on its living tide. Or to change the illustration, the years make their mark upon a healthy memory as they make their record upon the trunk of a goodly tree, each being a trophy of growing life, not a fetter of bondage and death. We need good judgment to help us thus to estimate the years and to take due note of the life that is in them. We need to go farther than the common reckoning of number, measure and weight, for life has tests of its own and calls for finer instruments than those with which the skilful physician studies the beat of the heart, the play of the lungs, the temper of the blood, and the thrill of the nerves and the brain.

Perhaps the text itself gives the best practical help in bringing into view the life of these years. Just before the words

chosen, the scripture says: "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years." Then the trumpet of jubilee was to sound throughout the land, and on the fiftieth year all the people were to return home to their family and their birthright. Our fifty years, thus divided, become much more expressive and personal. Together they embrace your whole parish history, and when divided into seven times seven years, each seven has its own story to tell and its own name to speak. Your first pastor has claims to the first two sevens; your second pastor, who is now speaking, claims the third seven and a little more; your third pastor whom you so gladly heard this morning, was with you your fourth seven years or a little less; your present pastor has been yours for the last three of the sevens, and now is with you on this fiftieth year of jubilee. So we make out our fifty years, and whilst the whole time in a general sense belongs to us all, we, each of us, pastors and people, may have an especial interest in one or more of the sevens. The whole is a long journey to take, and it is easy and pleasanter to divide it into these stages, at each of which any traveller may begin or end. In a general sense the whole period belongs to me, and it is our common subject; yet I claim especially my own seven years' pastorate. My point of view this evening enables me to meet both conditions and to treat our life lesson alike as a jubilee remembrance and a personal and pastoral experience. It is evident that our life lesson is not inadequately treated if we consider the Ideal, the Spirit and the Joy of our life as you are asked now to do.

I. The Ideal of our life! This is a somewhat serious thought to set before us in the light of fifty years. Our ideal! We certainly all of us, started with one, and time and chance, whatever has happened to us in the world, whatever we have

done and been, suffered and enjoyed, has been constantly shaping that ideal anew, whether for the better or the worse. Speaking now for those who can remember so long time ago as the year 1828, may I not say, that we had a great deal in common to start with, and that the pattern that we set to ourselves for our life's character and work came to us from very much the same mount of vision. We all had the blood and birthright of the English-speaking race, and we had the heritage of the old Puritan stock with its protest against the despotism of popes and prelates, not lost but quickened by the new protest against the tyranny of the lords brethren, who made Geneva as burdensome as Rome or Canterbury. We all felt a strong antagonism against what was then called Calvinism, and which seemed to us to put Tritheism in place of the divine unity, to crush moral freedom under an awful fatalism, called predestination, and to set over us a clique of spiritual inquisitors in place of Christ and the apostles, and to prescribe a list of dark and difficult definitions of dogma instead of the gospel of Christ, and the creed of the apostles. Things have much changed now and we honor the best representatives of orthodoxy. Right or wrong that was our sentiment and conviction then, and the result was a certain intense individualism that insisted upon thinking for itself, and upon holding up an ideal of vigorous manhood, reverent indeed, yet independent and far more earnest to be rational and conscientious, than to be theological or ecclesiastical. The great thing was in our eyes to be a man, truthful, intelligent, upright, humane, with the profound sense that such a manhood is the best fidelity to God who made us and gave us his law of ethics and his gospel of grace.

There can be no doubt of one trait of our first ideal. We had our sense of God's being and providence from our birth and breeding, and we cannot remember when the religious sense began to impress us. God, the God of our fathers, was with us

then as now, and then as now we gave glory to Him in the highest. With this reverence, the men of our time and tendency had a great idea of integrity in business, loyalty in citizenship and interest in education. Business, citizenship and culture were perhaps the most dominant aims of our liberal fellowship, and the ecclesiastical spirit was not very strong among them. The culture movement which was so decidedly to eclipse the theological and the ecclesiastical, showed its colors somewhat boldly about the time of the beginning of this parish; and Channing's great essays on Milton, Fenelon and Napoleon, which came out between 1826 and 1829, kindled into a flame that love of literature which has given our old associates such a place in the nation and the world. At that time what is now known as American literature had hardly begun to exist. Irving and Cooper were the only famous names, and even Bryant was not spoken of beyond the sea, nor had his poems been collected together. Channing led the Renaissance among us, the new birth of culture; and history, romance, poetry and philosophy followed in the paths which his earnest spirit had opened. Thus they who were called Unitarians and who inherited the oldest university in America, had the new humanities, and best interpreted here the higher education of the English-speaking race, whose best minds in England such as Wordsworth and Coleridge found more favor with Channing, the Liberal Christian, than with the orthodox and churchly scholars who agreed in theology essentially with that churchly poet and that orthodox sage of England.

Our early ideal of life was formed much under Channing's influence, and it had its root in his reverence and its branch and flower in his free thought and generous progress. Other leaders and influences came in to modify our views and purposes, and when you received me as your pastor at the close of the year 1841, the new ferment in religion had begun, and the

transcendental movement was making its mark here as everywhere. This philosophy was essentially Greek rather than Hebrew in its tendency, and rested faith more upon the divinity immanent in man and nature than upon the God transcending nature and man, the Creator of all things and the God and Father of our Lord Jesus Christ. Channing with all his Greek light and freedom, was very much of the Hebrew in his religion and theology, and he insisted much upon positive revelation with its transcendent God and its supernatural sanction and upon Christ's distinctive divinity and perpetual mediatorial office, whilst he rejected the prevailing doctrines of orthodoxy regarding the tripersonality of God, the nature of man and the way of redemption. In this city a circle of gifted and earnest women, whose names and faces I recall with respect and a certain gratitude, were the centre of the transcendental movement, and it apparently did something for general culture, but it did not make any change in the principle and policy of our parishes or win the allegiance of our leading people. Yet it undoubtedly did something to enlarge and to quicken our ideal, and no earnest man or woman ever heard a lecture or read an essay of Emerson, its prophet, without being wiser and better by the experience. Sweetness and light came to us from that luminous face and winning voice, whilst for warmth and strength we looked to other teachers and to a more positive creed. Theodore Parker struck heavier blows at positive biblical Christianity here, and he never lacked fire, yet he never mastered the sober judgment of our people, and they who respected his sincerity and power did not much respect the rash rhetoric in which he dismissed the claims of Christ to Messianic authority and treated the great current of history as if it were the flow of individual sentiment, and could be set at nought by individual opinion. Exposed to these and other radical influences this parish did not quit its

historical and Christian ground, but held its faith upon its wall and kept it in its usages. Baptism and Communion were administered with new interest, the young were instructed earnestly in Christian truth, and the pulpit bore witness without ceasing of the range of Christian truth and duty, and in the round of the Christian seasons claimed for children as for parents their sacred birthright in the one church universal. You seem to have kept essentially to that same course and this pleasant sanctuary repeats all that it seemed to say to me when I reluctantly left it in 1849, nearly thirty years ago. I, too, have kept that same ideal, and have sought more to deepen than to destroy or to dim its light and power and joy. For twenty years I did what I could with my humble powers for the parish to which I was rather sent by brethren than went of my own will, and when against my judgment a burden was put upon the parish and me that I could not bear, after doing my best to transmit a sacred trust of devout and conservative Christianity unharmed, I left the post to younger hands that were supposed to be more able, and I have found a not undignified and not indolent retirement among congenial friends, with an idea of freedom as earnest as ever and surely with a catholicity no less generous and comprehensive than of old.

But there is more than error of opinion or laxity of belief to threaten our ideal, and we have all found out our exposure by experience not always bright. Life itself in certain respects tends downward, and if we do not lift up our hearts and seek God's help to lift them up, the world is sure to drag them down to its dust. Each stage of our career has its temptation and may have victory. First comes young blood with the enthusiasm of friendship and love and with the perils of the senses and the passions. Youth may burn with unhallowed fires but it ought to keep its warmth for sacred uses, and to give its gen-

erous glow to brighten its highest ideal. Then comes manhood with its enterprise and ambition, its danger of selling itself for place or honor, and its duty of giving its strength to truth and justice, in a career that leaves to its ambition the best aspiration, and takes away its godless vanity and pride. Then comes age with its too frequent dulness and greed, its torpor of thought and grasp of gold, dangers that can be resisted by the old man who finds rest without inaction, and makes secured gains the means of well doing and the measure of responsibility and use. Each of these stages ought to brighten and exalt the ideal, and if three score and ten or four score years may seem to press down the wings of fancy, they need not close the vision of faith which rises to heights that no wings can reach and interprets the great beatitude, "Blessed are the pure in heart, for they shall see God."

Besides the temptations of a personal kind that threaten to dim our ideal, there are other dangers of our general position in the community and other dangers that come from universal causes in the spirit of the age. Perhaps the general life about us of late years has been unideal and unspiritual, and money-making and money-spending have been more characteristic of our conspicuous neighbors than the love of culture or the enthusiasm of humanity. Rich men who make a god of Mammon and what is perhaps worse, men who are so eager to be rich that they add the poison of envy and the sting of guilt to the craze of covetousness, have had far too much to do with setting the standard of public opinion and with starting the desires of the young and forming the social habits of our people. Happy are they who have watched all this career of folly and learned wisdom from its madness, assured that wealth when well won deepens the weight of trust, and, when ill won or when grasped at without being won at all, it makes the common lot more honorable and brightens the proverb in praise

of wisdom as the principal thing. "The merchandise of it is better than silver and the gain thereof than fine gold." Happy is the man who has looked upon the scramble for money during the last thirty years and kept his ideal. Happy indeed whether he has used honest wealth for high aims or borne limitation with dignity and fidelity.

There have been undoubtedly universal tendencies in our time that have gone against all ideal convictions. Materialism has shown of late a bolder front than for an hundred years, and perhaps the turn of the practical mind and enterprise of our people has been in that direction. So much solid good has come from the science of nature and from the mechanic power that arises from its discoveries that there has been in certain quarters a manifest neglect of the old intuitive thinking and ideal masters; and gifted men, both young and old, have gone for the methods and the arts that win most money and give most sway. Much real knowledge and worthy work have come in this way. Yet there is not a little to regret when we remember the days when higher standards prevailed, and the learned professions were valued above the money-getting callings. But we must not lay the blame of the new materialism upon the shoulders of science as such. Science fairly speaking does not teach materialism, and she not only leaves the facts of conscious intelligence unexplained by material agencies, but she is unable to find anything material that does not open into mysterious and apparently spiritual forces. Without going into the subject at large, I will only render to the pursuit of science the praise that is due to it in helping the noblest ideal of our manhood. I must in honesty say that my humble studies in the science of the last twenty years have deepened my faith and invigorated my purposes. Science asks us to look at facts that we may find their laws, and thus leads to that higher philosophy that studies the

facts of consciousness and looks for their ideal principles and spiritual laws. Science brings history to the help of observation and by showing the law of heredity that pervades animal life, she prepares us to accept history in its higher functions and to discern the heredity of ideas and habits that runs through the kingdom of thought and make us heirs of the wisdom of ages, the examples of saints and joint heirs with Christ in his Sonship in God. Science interprets the ages of faith by the æons of nature, and enables us to interpret the evolution of the divine plan in the dispensations of religion, whether in the faith of Abraham, the law of Moses, or the grace and truth of Jesus Christ. Science reads the kosmos, the world of space so as to help us to study the kronos, the world of time and thought and life, that conscious world in which the ideal lives, and where this ideal finds its record and its nutriment. In that conscious realm of spirit the kingdom of Christ is found. He is the centre of history, and the ideal which the Greek academy taught in theory, he manifested in the life. As your pastor, whom you heard this morning, has said in his last powerful book: "Christianity is more than religion; it is history's highway, humanity's thoroughfare." We may add, that in Christ the Sonship, which is the true manhood, is offered to us all and made ours alike by the word of his teaching and the power of his sacrifice. In him God comes to dwell with us, and the body and the blood of redemption not only cleanses from sin, but gives the new and filial life. The Eternal Word is the root idea on which the ideal grows, and in Christ it is not a theory but a fact, not an aspiration but a reality, not an abstraction but a power.

Have we not all been conscious of a certain transformation of our first ideal somewhat in this way from an individual pattern to a universal standard, and from a private experience

to a catholic fellowship? Have we not learned that ideas instead of being made are born and grow and feed—born of God in the Eternal Word, grow by his spirit and feed upon his grace and truth in all ministries of light and love? So, then, let us not strike the old flag of ideal loyalty, but lift it higher and stand by it more stoutly. As we go forward let us claim the old birthright and reclaim the old home. All truth we claim not as our private property or our individual acquisition, but by our inheritance from God our Father and the Father of all light, and from Christ our Divinely Human Brother, in the fellowship of the great apostle who has said, "All things are yours, and ye are Christ's and Christ is God's."

II. Such is the Ideal of Life, and such new acceptance should we make of it at the year of jubilee that calls us all home, every man unto his possession, and every man unto his family. That we may be true to the ideal, we must have true spirit, and here opens the next leading aspect of our life, its dominant Spirit. The Spirit of our life, what has this been, and what has the world been doing with it, and what is it now?

It is clear or ought to be clear, that ideas may be held without much force, and that an ideal pattern may be accepted with a feeble will, with little spirit in carrying it out. It may be indeed and probably is true, that the perfection of the idea implies the life of the spirit, and that barbarian of modern philosophy, that Goth who is supplanting the Greek Hegel, Schopenhauer, is right in maintaining that living ideas are organizing and dynamic germinal forces, which unfold in active powers as well as intellectual concepts, and that with all his rough iconoclasm, he is destined like his savage forefathers, to stir new life in the dainty literature and easy intellectualism of Europe. But however this may be, it is certain that the dynamic element has been much slighted in our ideal life, and whilst our men have generally had a decided and vigorous spirit of their own, and have

made the mark of a strong hand upon every department of enterprise, the peculiar forces of the spirit, as vital power, creative and constructive, have been much overlooked in our culture, not a little to our loss and disappointment in our term of years.

We started with a somewhat buoyant temper and a good flow of animal spirits, but our education was somewhat sicklied over with the pale cast of thought, and our conspicuous teachers were more closet philosophers than men of action and affairs. Channing was an invalid, and his free spirit had little muscle to go with it into action, whilst he studied more the life of the individual soul than the great currents of social and historical life, and he did not like the march of armies, the tumult of crowds or the fire of great religious combinations. Yet he had the Hebrew prophets' flame, and it always blazed up against personal wickedness and social wrong. The ideal transcendentalism that followed his ethical piety, was less dynamic and partook not a little of the passive intellectualism of Spinoza, and it lost the heroic will in mystical contemplations of nature and the soul and the over-soul. The war aroused us from this beatific vision, and showed to our quiet scholars and meditative churches that something was to be done as well as thought and felt. But the war movement told more upon education and philanthropy than upon religion and theology, and the war left us where it found us, a people looking to certain opinions, rather than to the heroic spirit and constructive organization, for mastery over the nation.

So whilst we each of us have had our private and personal trials of spirit, and it has been many a time a hard matter to hold our heads up, and to keep a brave pulse under all the storm and passion of the last twenty years, we have been put to a test that we little expected at the outset, when we started with the feeling that what we thought was more important than what we are able to do. In a certain respect our early education has

been a disappointment, and we have found that our culture, like our life, needs to be twice born, once of the ideal and again of the spirit. Business men, as well as scholars, know what I mean by this statement, since all business ways have had to be learned over again during the recent change of base and tactics. Practice has rudely jarred all our theories and power, which is hard, has been needed more than aim, which is comparatively easy to make.

What has tried us so much in our personal experience and in the general drift of the times, has also shown itself in the universal tendencies of the age, as already intimated. Science has developed the dominant fact of force, and philosophy has recognized force as will, and as the main thing in the personal life of man, as well as in the history of the race. Art, which in our time has lifted up its head anew, and in some respects thrown what was called literature into the shade, rests distinctively upon power rather than upon idea. The ideal man as such is not the artist, but the seer, and he may be the dreamer. The artist is the man who can do things as well as see them, and who seems sometimes to do even better than he sees by a certain dynamic genius that builds better than it knows. True art not only gets into the spirit of things, but gets things into the spirit, and puts them into such telling forms as to speak that spirit at its best point. True art is thus life, whilst our literature has been generally content with describing life. Hence art is sought as life is loved; and books and sermons are not sought as before, because they do not have that tingling life. Hence the disappointment in the lot of our school of literary men. They are not paid as once in honor, nor are they paid like artists with gold. Even literature pays best as romance or as drama; and even poetry does not charm much unless it stands out in dramatic power. A gifted poet lately said to me, "Literature is passing from the idyllic into the dramatic;" and this is true of

all forms of expression. The more of dramatic life the better for the pulse of our time.

Painting has risen to fame and wealth in this way, and the painter puts the spirit of his landscape or his figures upon his canvas, so that it is always there ; and when the flower withers, the tree droops or the man dies, there is the life still in full bloom by the immortal touch of art. Hence such monstrous prices are given for little bits of canvas that bear this charmed touch. I watched lately the bidding at a sale of the choice collection of pictures made by an old friend of forty years ago, and it was startling to see the competition and the judgment there. Fine examples of history, landscape and life by master hands brought fair prices, but when a small canvas with a dog in oil was held up, the bidding rose into thousands, for Rosa Bonheur did it, and that dog was not only a dog, but the dog, not a hound only, but the spirit of the whole race of hounds, with more life in the painted figure than the powerful creature ever had in himself. This is the art power that is everywhere looking us in the face, and distancing the press and the pulpit by its mighty force.

What shall we say of it, and what shall we do with it? Stop its march, kill its vitality we cannot, and we had not better try ; and he is not a wise moralist who denounces the romance, the opera or the drama as such, however wise and just his discrimination ought to be. We must look to the root of the matter, appreciate the power element in life and religion, and above all things trace out the work of the creative spirit in the majestic art of God in what we call nature and in supernatural, or in the world of spirit and in the gospel and the church that represent and present that kingdom to men. I speak now especially of the need of looking to the spirit, the Holy Spirit, to give fire as well as light to our ideal of life

and to inspire life itself both personal and social with its original and commanding force.

We have always in our way held to this faith. We have believed sacredly in the presence of God in every soul that seeks Him, and we have given especial emphasis to conscience as the witness of the Living God within. We have had a peculiar reverence for the Friends who followed the inner light; and George Fox was honored once by a set lecture in this pulpit. We have never scoffed at what is called revivalism, although its spasmodic agitation has not fitly answered to our sense of the Holy Spirit; and we have not made light of the high Catholic claim for Pope or Prelate as agents of the Holy Ghost, whilst we could never confound the Spirit with these ministers of it, so far as to make a human person the Divine Giver of life. Yet we have been constantly feeling the need of some more constant and comprehensive worship of God, than individual feeling or opinion; and the social fellowship and church communion and Bible teaching that transmit the spiritual life have been gaining power over us. We have felt God with thrilling power in the life of our country in its trial, and sometimes martial music has made our heart and our step keep time to its measure and seemed like part of the old psalms and hymns of our childhood. In one way or another we have been learning anew that our spirit bears witness with the Divine Spirit that we are the children of God, and need His Spirit for its life and power. Our old associates are keeping Whitsunday the festival of the Spirit with devout affection. The self-denial and heroic purpose which such a saintly soul as Dr. E. S. Gannett did so much to impart to us, has combined with the profound evangelical thinking which so marked the mind of Dr. E. H. Sears, the author of "The Fourth Gospel, the Heart of Christ," and our brethren have joined heroism with devotion as never before, and found

the way of communion with God that gives at once power and peace.

Should not this experience go further and accept still more devoutly the gift of the spirit in the gospel and the church? Ought we not to practice more upon the faith that our spirit breathes and feeds upon the divine life that comes to us in the institutions that are our birthright, and that those who have had signal marks of the divine favor in the realms of study and thought are to complete their work by rich experience of the gifts of grace and of the blessing of holding their generous diversities of personal gifts under the inspiration of the one spirit? Why not look for an originality better than that of style or of speculation in the fresh acceptance and free flow of divine influence in all the channels of daily life, speech, manner, charity, patriotism, education and devotion? Life still is the great art, and God only can enable us to see it truly and to do it well and carry out its true ideal in original, creative fulness and force. His gift is our heritage and it comes to us with our Christian birthright, and it is set forth in our baptism. It is the divine force that moves in the supernatural plane of existence, as the forces that we call material move in the plane of nature. The Word of Christ was and is with power, and the Spirit is as real as the wind that bloweth where it listeth, and like the wind it is as real when silent and gentle as when loud and violent, and it is then even more healing and benign.

Do we not need this faith in the Holy Spirit as we review the wavering and too often fainting temper of our life? In holding this position we do not desert but we stand fast by the loyalty of our early days. We go home and do not go astray, as we turn to the Spirit of our God and to that Divinely Human manifestation of it, the Holy Ghost of the Gospel and the Church, that Comforter which comes to us through the Incarnate Word, the Cross and the Rising of our Lord. When in his

village home, Nazareth, he rose in the synagogue and announced his ministry, he proclaimed the year of jubilee, and called the people home to their birthright and their family, whilst he led them to the new land of promise. What he said we devoutly accept : "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." This is our religion and we need that same spirit to help us hold and brighten and carry out our old ideal. Why not say, "O Lord revive thy work in the midst of the years. I will rejoice in the Lord, I will joy in the God of my salvation."

III. There is in this last sentence a little word that we must dwell upon before closing, a little word, which it is a great thing to speak sincerely and wisely—Joy, joy, in the Lord, joy in the life. What has been and is the joy of our life? Ought we to expect any such gift in this state of toil and trial, and is not this earth at best a vale of tears, which gives joy to him who quits it, not to him who enters it? That is not our doctrine, nor is it our Lord's. He gave blessing not as a chance favor, but as an imperative good. "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." "Let not your heart be troubled, neither let it be afraid." Shall we say, that peace has nothing to do with us, but belongs to the little circle for which the Master lived and spoke and died? No. We dare not and cannot refuse that comfort here in this sanctuary where we have so long worshipped in that blessed name. He says ever, Peace be with you, and says it now to us.

We have taken the gift sometimes and will keep it always if we are wise. With all our wavering and worry, we have had peace from our good Shepherd and here it is good to own the blessing and seek it more abundantly. Of course there is a

pinch in every lot ; and life is on an uphill road that always calls for climbing, even when we had thought the tug was over and the summit won. We have each had our personal griefs and disappointments, and with all their sting or their weight, they ought to teach us that we must not go to sleep upon our successes, or think the battle with the world's spite or with our own lust, pride and vanity is wholly done. It is better for us to keep our armor near at hand if not always on, and be ready to fight the good fight against the world, the flesh and the devil. against whom we enlisted in our baptismal covenant.

There have been also general as well as private ills to bear, and society has been full of agitations and reverses, that have struck many of us whose heads were cool amidst the general craze. It is well for us, if we have learned wisdom from the frequent folly around, especially the rare and precious wisdom that does not rest its happiness mainly upon chances that shift like the sand, instead upon solid principles that stand like the rock. The new science of biology defines life to be "the continuous adjustment of internal relations to external relations." This also well defines happiness, especially if we rank chief among external relations the hold that we have upon God and his truth and love, his kingdom as presented in the loving household and the faithful church, instead of the world's shows and extravagances.

There are also universal causes that threaten our joy, chief perhaps among which is the way of thinking that looks upon life as in itself a curse, not from a vindictive God, but from an impersonal, remorseless and unconscious fate, with no care for the individual person, and with wheels of iron necessity which roll recklessly over all living beings as if they were but the dust of the arena under the conqueror's chariot. This Pessimism which is the rising creed of prominent philosophers and poets, and speaks in the sadness of literature and

in the despair of politics and ethics in certain quarters, and in the wild bacchanalism that would forget experience and dance and sing and revel until welcome death comes—this Pessimism has its two-fold lesson for us. Its exhibition of the ills of the human race may well check our extravagant expectations and school the young in more sober anticipations of what they are likely to have in the world; and on the other hand its godless gloom and christless despair may well stir our languid faith and kindle anew our devout affections. That atheism is better met by the heart and the conscience than by logic or argument. There is good and we know it, and we deny our inmost being, if we deny God the absolute good. That is the root that bears us and we do not bear it. God is the root of our being, and we cannot put him away and be ourselves any more than we can tear out our heart and live.

Here it is not our fond hope or airy fancy, but it is our serious memory, that rises up to cheer our faith and to bless our God and the God of our fathers for his loving-kindness to us as to them. How much solid good we have had under his Providence and grace! What blessing from the green earth and the blue heavens, from the broad waters and the shining stars—from flower and tree, from bird and beast; what comfort from friendly voices and pleasant faces; what light in the home from marriage ties, from children and children's children, with their winning ways and their marvellous gifts at giving pleasure by receiving it from us; what satisfaction in beautiful arts and wise and genial books; what security in firm law and solid order, in just statesmanship and heroic patriotism; what peace and nurture in devout teachers, affectionate pastors, and in the hymns and prayers and sacraments of Holy Church!

It is not easy to define joy, but may we not say that it comes most when life has continuity of purpose and variety of elements—constancy of aim and comprehensiveness of range—

unity of spirit and diversity of gifts ! If beauty appears best when there is unity with diversity in the painting or the landscape or the poem, does not joy show itself best when there is unity and diversity in the aspects of our experience ! Have we not had much of this joy, and is not God leading us to it more abundantly than ever in this time of progress and promise, when culture and religion are combining as never before their various and rich resources, and the Christianity that is most loved, is more humane than harsh, more heavenly than un-earthly, more spiritual than spectral ; and the best young people as well as the mature turn to it as to the true home of their ideal love and the highest nurture of their spirit ? To me life is richer than ever, and the harvest that is gladdening the acceptable year is no strange visitation, but the growth of seed that has been divinely planted. Whatever we may call ourselves or wherever we may worship, we all belong to the same Divinely Humane Gospel and Church, and we accept it not as dogma but as life, not for definitions of mysteries but for the light of God with men and for his heavenly kingdom as our home. In preaching this I am myself at home here, and find the lessons and examples of other years returning in benediction. How much of Gospel and Church has been heard in these walls from such solid champions of duty as Edward B. Hall and James Walker, and from such lovers of the old hymns and prayers as Ephraim Peabody and Francis Greenwood ! This place lifts sacred memory into exalted hope, and what we remember here we remember as rooted in the Eternal Word and growing and bearing fruit in the living Spirit, and not as a dead chronicle or a sepulchral stone.

Then blow the trumpet of jubilee, and let every man return to his possessions and every man to his own family. Let us all so review the Ideal, the Spirit and the Joy of our life as to renew our birthright in the household of God. The great here-

after does not hide itself wholly now from our sense, if from our vision, and immortality comes to us more as an experience than as a question, as we revive our faith and hold communion with the people of God who have passed within the veil. Thus the immortal life comes home to us as we are one with those who are at home in God, and heaven lives itself into us as we live with them who are there. Then blow the trumpet of jubilee that calls us all home to God !

Home—home joy—how blessed is that word and who shall limit its meaning? Say if you will that there is a current of joy that goes with the pulse and flows from generation to generation through the life of the race. Allow all this and more ; say if you will that there is a heritage of mirth in the art and literature of nations, and that libraries and museums are a river of delight to their visitors. But say also that there is a stream of gladness above the glee of the animal spirits, a sacred river that had its rise in the first gift of God to man made in his image, and which gathered fulness in every restoration of his lost power and of man's peace, and in every bestowal of his abounding grace, until the Father came in full glory in the Beloved Son and the tabernacle of God was with men, not only to make up for the wrong of sin, but to carry forward the work of love. If the new culture of our time delights as after the school of Comte and the Positivists in the solidarity of men, and promises a kind of immortality in the combined and continuous life of the race, shall we surrender our great fellowship of souls in God, and look for joy, not to that eternal fountain, but to our own poor individualism? Shall we trust to the cistern, too often the broken cistern, when the mighty river flows before us, and asks to bear us and all we love upon its waters? Accept the great blessing, the great current of blessed life, from our Father in his Son and Spirit and Church. Here is joy that does not insult our sorrow by its revelry, but overcomes pain

and sin and death by its suffering and conquering love. This is freely offered to us. It is our home joy, and we come together and to God's people as we live in it. "There is a river the streams whereof shall make glad the city of God. God is in the midst of her; she shall not be moved; God shall help her and that right early." There our best possessions are, and there our true family, the blessed family of our Father, calls us home.

This is the festive and solemn evening of the Epiphany, or the manifestation of Christ to the World, and we have kept it often together out of the riches of your Bible and Hymn Book, that old Greenwood Hymn Book, so rich in faith and love, and we keep the Epiphany now. Men have stood here who faced devoutly towards the light and brought gold and frankincense and myrrh, to the cradle of the Holy Child. They rise up before us here to-night—your faithful visiting teachers who helped us, your pastors, in our work. Salute them in the Lord and take their blessing anew. Remember sacredly the wise and gifted men of our early days, the fathers of our faith and our culture, the scholars and moralists who made our childhood so blessed, and who brought such treasures to the Son of Man.

And with them greet the saints and sages whose words and examples have been accepted here—the great fathers of the church universal, the heroes of history—the champions of humanity, the friends of God in every age, from Paul and John and Chrysostom and Augustine to Wesley and Howard and Hooker and Maurice of the later days. Salute them in the Lord and take their blessing, not upon sect or dogma, but upon your fellowship with them in the Holy Ghost.

Bring your own offerings of gratitude and praise. I bring with you what I have. Not gold indeed, for I have it not, but some frankincense, some poor heart of love and word of

prayer and praise, and some, nay much, myrrh, if myrrh means remembrance, as it surely does. I remember those more than seven years here with you with gratitude and claim them as mine here in this place which so long belonged to me, and belongs to me still. We grieve the spirit and we sin against God, when we deny anything that he has taught us, when we disparage or malign the friends that he has given to us, and refuse to keep all gifts of his as parts of our lasting birthright. As we hear the trumpet of gladness that bids us stop in our onward march to return to our possessions and our families, hold all remembered blessing lovingly, and press forward loyally to the great jubilee that is opening upon us. Not unto us, not unto us, O Lord, but unto thy name give the glory for thy mercy, and for thy truth's sake! So let us say as we now part in peace and joy, and face toward the light which leads us home to God.

APPENDIX.

ORDER OF EXERCISES.

The order for Saturday Evening, January 5th, was as follows:

ORGAN VOLUNTARY.....*Haydn.*
ANTHEM, by the Choir, "Rejoice in the Lord,".....*Kotzschmar.*
INVOCATION, by Rev. Dr. F. A. FARLEY.
HYMN 756, "O God, our help in ages past," sung by the Congregation.
HISTORICAL ADDRESS, by Rev. AUGUSTUS WOODBURY.
HYMN 51, "May the grace of Christ our Saviour," sung by the Congregation.
BENEDICTION, by Rev. AUGUSTUS WOODBURY.

The order for Sunday Morning, January 6th, was as follows:

ORGAN VOLUNTARY.....*Haydn.*
ANTHEM, by the Choir, "Benedic Anima,".....*Neukomm.*
PSALM.
HYMN 45, "Here holy thoughts a light have shed," sung by the Congregation.
SCRIPTURE LESSON and PRAYER, by Rev. Dr. F. H. HEDGE.
SENTENCE, by the Choir, "Come unto Me,".....*Wagner.*
HYMN 519, "Come kingdom of our God," sung by the Congregation.
SERMON, by Rev. Dr. F. H. HEDGE.
HYMN 74, "God shall bless thy going out," sung by the Congregation.
BENEDICTION, by Rev. Dr. F. H. HEDGE.

ADMINISTRATION OF THE LORD'S SUPPER.

ADDRESS and PRAYERS, by Rev. Dr. F. A. FARLEY.

HYMN 397, "The Saints on earth and those above,
 But one Communion make,"— Sung by the Church.

The order for Sunday Evening, January 6th, was as follows:

ORGAN VOLUNTARY.....*Handel.*
ANTHEM, by the Choir, "The Lord is my Light,".....*Hiles.*
SCRIPTURE LESSON, read by Rev. AUGUSTUS WOODBURY.
PRAYER, by Rev. Dr. JAMES W. THOMPSON, of Jamaica Plain, Mass.
ANTHEM, by the Choir, "Benedictus,".....*Cherubini.*
HYMN 761, "Forth to the land of promise bound," sung by the Congregation.
SERMON, by Rev. Dr. SAMUEL OSGOOD, read by Rev. Dr. F. A. FARLEY.
THE LORD'S PRAYER, by Rev. Dr. F. A. FARLEY and the Congregation.
HYMN 53, "From all that dwell below the skies," sung by the Congregation.
BENEDICTION, by Rev. AUGUSTUS WOODBURY.

LETTERS.

THE Committee of Arrangements sent invitations to a number of clergymen, especially to those now living who participated in the different services of installation. Former members of the Society living in other places were not forgotten. The Rev. Dr. James W. Thompson of Jamaica Plain, Massachusetts, and the Rev. Charles T. Brooks of Newport, were fortunately able to attend the exercises. Very pleasant letters were received from those who were prevented from being present on the occasion, expressing their interest in the Society and its anniversary. The Committee take the liberty of making a few extracts from these communications.

The Rev. Charles H. Brigham, formerly of Taunton, Massachusetts, writes: "I have known the Westminster Church for two-thirds of its life, and I have preached in its pulpit probably as often as any one not resident in Providence, and not one of its ministers. I first preached there in the Spring of 1844, nearly thirty-four years ago, only a short time after Dr. Osgood was settled as pastor. I have known personally a great many of its prominent men, many of whom have passed on, and I have been a guest in their homes. I should like to take by the hand those who are still living and join in the requiem prayer for the souls of the faithful departed."

The Rev. Dr. George W. Briggs of Cambridgeport, Massachusetts, a member of the Church while a student in Brown University, writes: "I was one of the earlier children of the parish, and I most gratefully remember the hearty encouragement and the true 'God Speed' that came to me from its first minister, (always my friend), and from so many of its

members, when I went to the Divinity School. How gladly would I go to your proposed celebration if it were possible. But the first Sunday of the year will keep me at home. It is fortunate, that you can have all who have been pastors of the Society since its formation at its Semi-Centennial. Please thank the gentlemen of your Committee for their kind invitation, and accept my best wishes for the Parish and its minister."

The Rev. Dr. George E. Ellis of Boston, writes: "The occasion offers such strong attractions to me, that though I consider myself as withdrawn from like gatherings, I should be drawn to avail myself of the courteous invitation of the Committee if I had not a positive engagement at a distance on the same days. The programme of your proceedings indicates that you mean to have a very delightful and a very profitable time. Your combination of persons is a rich and rare one, and there is a variety in the talents and careers, and a congeniality and harmony of spirit of the honored men on whose words you are to wait, that will alike animate your review of the past and inspire you for the future prosperity of your Society.

"I think I have preached in the pulpit of your church once, at least, during the incumbency of each of your four ministers. It was not by exchange with your present pastor, who was then absent during the war, but as a transient substitute for one Sunday, that I enjoyed the well remembered pleasure. I recall, too, from far back in the years, the quickened interest with which on my first going to Providence, on an exchange with Dr. Farley, I heard, as the commotion was almost dying away, of the buffetings through which your Society had been passing. I need not remind you, that, as was well known and emphatically affirmed at that time, the dignified and consistent course, and the mild but firm spirit of your pastor furnished you with the best possible guidance in that troubled sea.

"I have hinted at the variety in the endowments and aptitudes of the four faithful men who have successfully served you, and all of whom are so happily to take part in your commemorative exercises. There is something remarkable in this distribution among them of

talents and qualities of highest esteem in the ministry, and of the devoted use of which you have had the manifold benefit. Dr. Farley represented and still represents the type of the ministry among us when he entered upon it half a century ago, the preacher of wholesome, didactic sermons with Gospel sanctions, the kind and unwearied home visitant, ready with every office of friendliness and sympathy for those who might ask, or might need to be sought out to receive it. Our once heretical fellowship owes very much to that class of Christian gentlemen, who like himself, in a community where their religious views were under reproach, neutralized all the odium of their reputed heresies by the stainless repute of their characters.

“In Dr. Osgood you had eminently a Christian scholar. Undoubtedly many of you, in view of the change which his convictions and feelings led him to make in his clerical, or rather his ecclesiastical relations—a change, the significance of which I, for one, have never been able to measure—will recall with what earnestness of sincere and fond instruction and appeal, he sought to educate you in church ways. He gave you many gracious and tender lessons about some unfamiliar saints and sanctities, and occasions and recognitions enriched by ancient and devout memories to be reconsecrated by fresh flower garlands, as the old incense had lost its fragrance. That he is to be with you again is the best proof possible that he never left you or us. Indeed, we needed no such evidence, for when he appeared to be bidding us good-bye, he left with us his heart—the best part of every one, and signally so of him. All of us who have known him through his professional life, have frequent occasion to remind each other, that he never said or wrote such kindly and sympathetic things concerning us as we find in those missiles of love which he throws at us from the outside.

“In the quiet evening hours of the last week I have been finding the richest enjoyment and instruction in reading the recently published volume by your third pastor, Dr. Hedge—‘The ways of the Spirit.’ If the years, which I have given to thought and study on the themes within the range of the contents of that volume, give me any right to pronounce upon its comparative or relative ability, and upon its value as a contribu-

tion to the highest department of sacred scholarship and profound philosophy, I may freely speak my conviction, that it stands as the foremost book within that range that has ever been produced on the American continent. So grandly and with such a master-hand of thorough learning, of intellectual skill and of a devout appreciative insight and compass of sympathy, has it dealt with all the old themes of Polemics as to turn them into Irenics. If he had remained with you to give you the maturest fruits of his laboriously acquired and thoroughly digested wisdom, devoted to searching for the great harmonies of sacred truth and for setting together its scattered fragments, I think that could your patron saint, Roger Williams, have been permitted to visit any Sunday assembly in Providence, he would have 'stolen his preaching' by occupying an unpaid place in the Westminster Society.

"As I wish all that I have written concerning your three former ministers to be regarded as *post mortem* remarks upon them, I shall be silent about your present friend and pastor, merely taking for granted that as I have not seen his name or yours in the papers as parties in a case of incompatibility or divorce or separate maintenance, the relations between you are profitable and satisfactory."

The Rev. Dr. Samuel K. Lothrop of Boston, who expected to be present on Saturday, but was unavoidably detained at home, writes: "I have always felt a lively interest in the prosperity of this Society. I have a distinct remembrance of its formation fifty years ago this January; its first three pastors have been—two of them for more than fifty, and one of them for more than forty years—among my most intimate friends. Dr. Farley was my classmate in the Divinity School, Dr. Hedge my classmate in College and in the Divinity School, and Dr. Osgood I have known ever since he began, on leaving the School, to make exhibition of his fine powers in the pulpit. I hold them all in great love and honor, and I rejoice that they are all living to be present and take part in an observance, which must awaken so many pleasant and grateful memories in their hearts, and in the hearts of all the elder members of the Westminster Society."

The Rev. Nathaniel S. Folsom of Roxbury, Massachusetts, (formerly of

the High Street Church, Providence,) who also expected to be present, but was prevented by ill health, writes: "Your first pastor and the character of the people under his charge, though I had met him but once, and knew none of his Society personally, were not without their influence in leading me at last into Liberal Christianity. I met him once at a book-store in Providence, and a recent volume from Emerson lying on the table, we had some talk about it. I think he drew from me a confession that though I regarded Emerson in the light of an idealist, I felt a pleasure in his writings similar to that of enjoying a gallery of paintings; where I did not expect a full and precise correspondence with the truth of nature, yet he greatly helped my perception of the true and beautiful and good. Sometimes the utterance of a liberal sentiment strengthens or brings more into consciousness the sentiment itself, and as I went homeward I could not help thinking, both in consequence of our talk and of our touching together so closely in what after all was deepest and highest, together with his own bearing toward me as a Christian gentleman, and my additional impressions from the recognized elevated character, both of himself and his people—I could not help thinking that I was further on my way toward a freer and more comprehensive faith.

"It will enable you to appreciate this more fully, when I say that, being troubled with doubts of the truth of Orthodoxy in my ministry at Francestown, New Hampshire, as well as previously, I had really been influenced to accept an invitation from that town to Providence, by the hope that through a larger circle of brethren there and a larger scope of ministerial work, I should not be so troubled with doubts. But these now began to come thicker and thicker, and events happening in my church hastened and aggravated them.

"I do not remember whether it was earlier than this or later, that I heard Dr. Hall, and that for the first time, in giving the charge to Mr. Nightingale. I saw Christianity in the man and in his utterances, if it existed anywhere, and though I did not know him personally, I was convinced that I was essentially of his faith. I do not know how many weeks or months elapsed before I felt, that it was wrong for me to stand in an Orthodox pulpit and be ranked as an Orthodox man,

when I was not Orthodox, and could not be after sincerely trying to be. When this conclusion was clearly reached my resignation soon followed. The next day after it, I went over to Dr. Hall, and told him what I had done. He gave me the fullest sympathy, and received me as a brother. On reaching home the reasons for entire frankness in making public avowal of the causes of my resignation became urgent, and I wrote accordingly to my people. It was really a satisfaction, when the next day I received a letter from Dr. Hall urging me to this frankness and fulness of avowal, that I was able to assure him that I had done what he advised, and that the letter was already in the hands of the committee of my parish.

"From that day to this, his fellowship and memory have been very dear. Your own predecessors, Drs. Farley, Hedge and Osgood, leave me deeply grateful for their fraternal kindness ever since, for their demonstrations of personal regard, as well as for their influence, through what they have said and written and done in sustaining, enlarging, strengthening and purifying whatever of the Christian faith and character I possess."

The Rev. Dr. Osgood writes: "It is a great disappointment to me, that I cannot be with you, as expected, in the interesting and important services of Saturday and Sunday. The death of my oldest sister—the noble woman who in her prime was a tower of strength in the family and the church, and who in the infirmity of her great age never failed to have our tenderest care and affection—detains me at home and thus makes me doubly bereaved. Let me say, that I claim my full share of the satisfaction of this occasion, and I am glad to take the part that belongs to me in your circle of pastors. I was with you for nearly eight years, and I came from you to this City of New York expecting to stay but ten years at the utmost, because I was sent here by my clerical brethren. I can hardly believe that I remained twenty years at my post, and have been here nearly nine years since retiring. I tried to serve you to the best of my ability and to care for your children, and I remember gratefully your constant kindness and cordial coöperation. The blessing of God be upon you and your children and upon the Holy Church universal!"

Mr. Lloyd Shaw of Peoria, Illinois, writes: "Previous to the organization of the Society a preliminary meeting was held at the house of Mr. Peyton Dana, which consisted of Messrs. Nathan Hastings, John C. Jencks, Peyton Dana, Lloyd Shaw, and I think Henry Westcott, George Dana and Seth Padelford. This meeting was perhaps in October, 1827. Something like twenty-five years ago, while in Providence, I looked for a record of this meeting, but could find none. Should I miss being at the contemplated meeting, you can assure the brethren that our pleasant meetings at the 'Old Tin Top' have never been forgotten by me."

Mr. Cornelius S. Cartee of Charlestown, Massachusetts, writes: "I am sorry to say that it will not be in my power to be with you on the semi-centennial anniversary of the Westminster Congregational Society. I shall feel it a great deprivation. If any of my old friends miss me, say that I am with them in sympathy."

Professor Henry W. Torrey of Cambridge, Massachusetts, writes: "In answer to the courteous invitation of your Committee of Arrangements for the celebration of the semi-centennial anniversary of the Society, I regret to say that it will not be in my power to be present. So many years have passed since I removed from Providence, that very few of your flock can now remember me. At your celebration I should be almost a stranger. But it was kind of you to recognize my old connection with the Society. I heartily wish you a most happy occasion."

THE SOCIETY AND CHURCH.

PASTORS.

I. FREDERICK AUGUSTUS FARLEY was born in Boston, Massachusetts, June 25th, 1800. He was fitted for college at the Boston Latin Grammar School, entered Harvard University in 1814 and graduated in 1818. Six months later he began the study of law in the office of William Sullivan, Esq., and after three years' study was admitted to practice in the county, state and national courts at Boston. He continued in practice till 1825, when he entered the Divinity School in Cambridge. Graduating in 1828, he was ordained at Providence, September 10th of that year. He resigned his pastorate, May 13th, 1841, to take effect August 1st, and immediately upon leaving Providence removed to Brooklyn, New York, where he began to preach for the Second Unitarian Church on the first Sunday in August. In April, 1842, the First and Second Unitarian Societies were united, and Mr. Farley was invited to become the pastor of the new organization, incorporated under the name of the "First Unitarian Congregational Church of Brooklyn, New York." As yet no house of worship had been built, and as some difficulty occurred in finding a place for Mr. Farley's installation—permission having been asked and refused for the use of several church edifices in Brooklyn—it was decided to wait until the Society had a church of its own. A meeting-house was accordingly built, and dedicated, May 24th, 1844, Mr. Farley preaching the sermon. On the next day, May 25th, Mr. Farley was duly installed, the Rev. Dr. Dewey preaching the sermon on the occasion. This pastorate con-

tinued until November 1st, 1863, when the pastor preached his farewell discourse, administered the Lord's Supper and closed his active ministry. He has since resided in Brooklyn.

Mr. Farley received the degree of A. M. in course from Harvard University, 1821, honorary A. M., Brown University, 1829, and S. T. D., Harvard, 1850. He has published several editions of Parkman's "Offering of Sympathy," (Boston, 1852), and "The Scripture Doctrine of the Father, Son and Holy Ghost," (Boston, 1860, new edition, 1868). The stereotype plates of the latter are now the property of the American Unitarian Association, a gift from the author. He also published, while at Providence, *Sermons: The Dedication of Westminster Church, The Lord's Supper*, two discourses; *Gospel Requisitions*; and a sermon on *Charitable judgment of differing opinions*; while at Brooklyn, *Sermons: Christian Consolations for bereaved Parents; The death of President Harrison; The death of Henry Leeds; What is Truth? Dangers of a business Life; The death of John Quincy Adams; Military Glory; The Father the only proper object of Supreme Worship; Christ among the Children; a Tribute to the memory of Seth Low; and tracts: The Origin of the Doctrine of the Trinity, The text of the three Heavenly Witnesses, The Children of Wrath by nature, Sympathy in Congregations, and others.*

II. SAMUEL OSGOOD was born in Charlestown, Massachusetts, August 30th, 1812. He entered Harvard University in 1828, and graduated from the College in 1832, and from the Divinity School in 1835. He spent the year 1836-'37 in the West and South, began preaching in Nashua, New Hampshire, June 18th, 1837, and was ordained pastor of the Unitarian Church in that place, May 16th, 1838. He resigned his pastorate in Nashua, November 12th, 1841, and was installed pastor of the Westminster Society, December 29th of the same year. Resigning his pastorate in Providence, May 4th, 1849, preaching his farewell sermon there, September 9th, he was installed on the 3rd of October, pastor of the Church of the Messiah in the city of New York. After a service in this charge of nearly twenty years, he resigned, March 16th, 1869, and subsequently spent seven months in Europe, returning home in December of the same year. From August

5th, 1870, to the present time, he has been engaged in the pulpits of the Protestant Episcopal Church, and in literary labors, residing in New York City and at his country house in Fairfield, Connecticut.

Mr. Osgood received from Harvard University in 1835 the degree of A. M. in course, and in 1857 the honorary degree of S. T. D.; from Hobart College, in 1872 the degree of LL. D. He has published: *The New Hampshire Book*, in conjunction with Charles J. Fox, (Nashua and Boston, 1841); *The History of our Lord's Passion*, translated from the German of Olshausen, (Boston, 1839); *Human Life*, translated from the German of De Wette, (two volumes, Boston, 1842); *Studies in Christian Biography*, (New York, 1851); *God with Men*, (Boston, 1853); *The Hearth Stone*, (New York, 1854, new edition, 1875); *Mile Stones in our Life-Journey*, (New York, 1855, new edition, 1876); *Student Life*, (New York, 1860); *American Leaves*, (New York, 1867); *Christian Worship*, in conjunction with Rev. Dr. Farley, (New York, 1862), and *Book of Vespers*, also with Dr. Farley in the same year.

He also published while at Nashua, an *Oration on the 4th of July*, 1840; a Christmas sermon on the *Star of Bethlehem*; *Truths joined by God not to be sundered by Man*, and his *Farewell discourse*; at Providence his *Farewell discourse*; at New York, *Sermons: Twenty-five years of a Congregation*; *The Spirit of Devotion and Trade* (before the Western Conference), the *Coming Church and its Clergy*, (before the Meadville Theological School), the *Bottomless Pit*, the *Broad Altar*, the *House of Many Mansions*, the *Pentecost of the Nation*, *Our Life-School as Theologians*, (before the Harvard Divinity School), *Twenty-five years in Broadway*, the *Old Manhood and the New*, (before the Ancient and Honorable Artillery, Boston), *Faith in Freedom in America*, *Mercy to Animals*, *Our American Children*, the *Church Mission to Seamen*, and *Discourses in memory of Edward Everett, Thomas Starr King, Francis Wayland, Richard Rothe, Frederic Denison Maurice and Thomas Crawford*; also *Orations and Addresses: Before the Alumni Association of Harvard University, the New York Historical Society, the Burns Association of New York, the American Health Association, the Church Congresses of 1874 and 1876, and at the Presentation of the Bryant Vase*,

June 20th, 1876; a farewell letter to the Church of the Messiah, and a letter to President Walker on the 80th anniversary of his birth, August 16th, 1874. He has contributed articles to the *North American Review*, *Christian Examiner*, *Western Messenger*, *Monthly Religious Magazine*, *Harper's Monthly*, *Putnam's Magazine*, *Knickerbocker*, *Bibliotheca Sacra*, *International Review and Church Eclectic*; also to the *Providence Journal*, *Christian Register*, *Christian Inquirer*, *Liberal Christian*, and to different journals in New York, especially the *Evening Post*, *Times*, *Independent* and *Churchman*.

III. **FREDERIC HENRY HEDGE** was born in Cambridge, Massachusetts, December 12th, 1805. In his boyhood he spent five years in Germany in preparatory studies. On his return to the United States in 1823, he entered Harvard University, where he graduated from the College in 1825, and from the Divinity School in 1828. He was ordained pastor of the Unitarian Church in West Cambridge, (now Arlington), Massachusetts, May 20th, 1829. Resigning his charge there in 1834, he became pastor of the Unitarian Church in Bangor, Maine, without installation in May, 1835, and retained that position until March 8th, 1850, having resigned, December 3d, 1849, to accept the invitation given him to become pastor of Westminster Church. He visited Europe in 1847-48, spending the winter in Italy. He was installed in Providence, March 27th, 1850. After a ministry of six years, he resigned his pastorate in Providence, June 30th, 1856, to take effect, September 30th, and on the 1st of October began his ministry in the First Parish, Brookline, Massachusetts, without formal installation. In 1857 he received the appointment of Professor of Ecclesiastical History in the Divinity School of Harvard University, performing the duties of that office in addition to his parish labors in Brookline. He was appointed Professor of German Language and Literature in Harvard University in the summer of 1872, and accordingly resigned his pastorate in Brookline in October of that year. He holds his professorship in the University at the present time.

Mr. Hedge received the degree of A. M. in course in 1828, and the honorary degree of S. T. D. from Harvard University in 1852. He has

published: *Prose Writers of Germany*, (Philadelphia, 1848, several editions); *Liturgy for the use of the Church*, (Boston, 1853); in conjunction with the Rev. F. D. Huntington, *Hymns for the Church of Christ*, (Boston, 1853); *Reason in Religion*, (Boston, 1865, republished in England, several editions); *Primeval World of Hebrew Tradition*, (Boston, 1870, translated and published in Germany); *Ways of the Spirit*, (Boston, 1877). He has also published a large number of *Orations, Sermons and Addresses*, among which may be mentioned *Sermon before the Ancient and Honorable Artillery of Boston*, 1834; *Introductory Lecture before the Bangor Lyceum*, 1836; *Oration at Bangor*, 1838; *Oration before the Phi Beta Kappa Society of Harvard University*, 1840; *Address before the graduating class of the Divinity School*, 1849; *Oration at Schiller Festival in Boston*, 1859; *Sermons: Practical Goodness the True Religion; The death of William H. Harrison; Leaven of the Word; Conscience and the State; Use of the word Evangelical; 1758-1858; The National Weakness; Old Age; The Sick Woman; The National Entail; a memorial of Edward Everett*; also a number of *Hymns*, original and translated. He delivered a course of lectures on *Mediæval History*, 1853-54, at the Lowell Institute, Boston. He became editor of the *Christian Examiner* in 1857, and had charge of that publication for a few years, contributing freely to its pages. He has also contributed to the *North American Review*, *Atlantic Monthly*, *Putnam's Monthly*, *Old and New*, *Monthly Religious Magazine*, *Unitarian Review*, and other periodicals. Among the most remarkable of these are papers on Coleridge, (*Christian Examiner*, 1833,) *St. Augustine*, (*Putnam's Monthly*, March, 1856,) and *Leibnitz*, (*Atlantic Monthly*, June, 1858). He has also held the office of President of the American Unitarian Association.

IV. AUGUSTUS WOODBURY was born in Beverly, Massachusetts, December 4th, 1825. He prepared for the Sophomore class of Harvard University at Phillips' Exeter Academy, Exeter, New Hampshire, and entered the Divinity School, Harvard University, in 1846, from which he graduated, 1849. He was ordained pastor of the Unitarian Church in Concord, New Hampshire, August 1st, 1849, and resigned that posi-

tion, August 1st, 1853. He was installed pastor of Lee Street Church in Lowell, Massachusetts, September 4th, 1853, where he continued until March 29th, 1857, having resigned in January to accept the pastorate of the Westminster Society, into which he was installed, April 2nd, 1857, and which he still holds.

Mr Woodbury received the honorary degree of A. M. from Harvard University in 1866. He has published: *Plain Words to Young Men*, (Concord, New Hampshire, 1858, two editions); *The Campaign of the First Rhode Island Regiment*, (Providence, 1862); *Major-General A. E. Burnside and the Ninth Army Corps*, (Providence, 1867); *The Second Rhode Island Regiment*, (Providence, 1875). He has also published *Sermons*: *We ought to obey God rather than Man*; *Religious Growth*; *Old Age*; *Who are Evangelical?* *Slavery Past and Present*; *Self-culture*; *Hearing God's Words*; *Courage*; *The Son of God calleth the dead to Life*; *Abraham Lincoln*; *The President and Congress*; *Ten years at Home*; *Personal Responsibility*; *Sermon before the Ancient and Honorable Artillery of Boston*, 1869; *The moral Law of Trusts*; *Aspects and Prospects of religious Truth*; also *Orations*: *Character and Influence of American Civilization*, at Lowell, July 4th, 1855; *The Preservation of the Republic*, at Providence, July, 4th, 1862; *A Citizen Soldiery the true Defence of the Republic*, before the First Light Infantry Veteran Association, Providence, May 11th, 1871; *The Dedication of the Soldiers' and Sailors' Monument*, at Providence, September 16th, 1871; *Before the Ninth Army Corps Association*, May 13th, 1873; also *Addresses*: *Before the Rhode Island Grand Lodge of Free and Accepted Masons*, upon different occasions; *Before the graduating class of North Granville Female Seminary*, 1857; *American Life and Liberal Christianity*; *The execution of John Brown*; also *Pamphlets and Reports*: *The Camp and Field*; *Halleck and Burnside*; *The penitentiary System of Rhode Island*; *The Causes of Crime*; *An historical Sketch of the Prisons and Jails of Rhode Island*, and others. He has also contributed to the *North American Review*, *Christian Examiner*, *Monthly Religious Magazine* and *New Englander*. He also served three months, as chaplain of the First Rhode Island Detached Militia.

THE SOCIETY.

PRESIDENTS.*

NATHAN HASTINGS.....	June 16, 1828—Jan. 1, 1831
JOSEPH SWEET.....	Jan. 1, 1831—July 12, 1831
JOHN L. HUGHES.....	July 12, 1831—Oct. 21, 1834
CHARLES F. TILLINGHAST.....	Oct. 21, 1834—Oct. 29, 1838
JOHN J. STIMSON.....	Oct. 29, 1838—Oct. 22, 1840
JOHN F. PHILLIPS.....	Oct. 22, 1840—July 6, 1841
JAMES G. ANTHONY.....	July 6, 1841—Oct. 18, 1841
JOHN F. PHILLIPS.....	Oct. 18, 1841—Oct. 23, 1842
STEPHEN K. RATHBONE.....	Oct. 23, 1842—Nov. 4, 1851
JOHN J. STIMSON.....	Nov. 4, 1851—Jan. 20, 1860
SETH PADELFOED.....	June 26, 1860—Oct. 21, 1867
FREDERIC N. SEABURY.....	Oct. 21, 1867. In Office

SECRETARIES.

HENRY WESTCOTT.....	June 16, 1828—Jan. 1, 1831
HENRY S. DRAPER.....	Jan. 1, 1831—Jan. 3, 1832
CORNELIUS S. CARTEE.....	Jan. 3, 1832—Oct. 24, 1837
THOMAS B. FENNER.....	Oct. 24, 1837—Oct. 29, 1838
THOMAS DOYLE.....	Oct. 29, 1838—Oct. 22, 1840
HENRY E. HUDSON.....	Oct. 22, 1840—Oct. 18, 1841
ALLEN O. PECK.....	Oct. 18, 1841—Jan. 17, 1842
HENRY T. CORNETT.....	Jan. 17, 1842—Nov. 4, 1851
JAMES TILLINGHAST.....	Nov. 4, 1851—Oct. 31, 1860
CHARLES H. PARKHURST.....	Oct. 31, 1860—Oct. 19, 1863
WILLIAM B. DART.....	Oct. 19, 1863. In Office

*Before the organization of the Society, JOHN C. JENCKS was Chairman and HENRY WESTCOTT Clerk of the meetings that were held.

TREASURERS.

GEORGE DANA.....	June 16, 1828—June 1, 1829
JOHN W. ABORN.....	June 1, 1829—Jan. 1, 1831
SETH PADELFORD.....	Jan. 1, 1831—Dec. 5, 1832
JOHN J. STIMSON.....	Dec. 5, 1832—Oct. 24, 1837
MARTIN ROBINSON.....	Oct. 24, 1837—Oct. 22, 1840
JOHN J. STIMSON.....	Oct. 22, 1840—Nov. 4, 1850
FREDERIC A. PAIGE.....	Nov. 4, 1850—Oct. 20, 1856
AMOS W. SNOW.....	Oct. 20, 1856—Oct. 19, 1868
NICHOLAS SHELDON.....	Oct. 19, 1868—Oct. 16, 1871
HENRY L. PARSONS.....	Oct. 16, 1871—Oct. 21, 1872
EDWIN J. NIGHTINGALE.....	Oct. 21, 1872. In Office

EXECUTIVE COMMITTEE.

Nathan Hastings.....	1828—1831	Seth Padelford.....	1842—1843
Samuel Stone.....	1828—1829	Daniel Paine.....	1843—1860
Stephen C. Smith.....	1828—1829	John W. Cory.....	1843—1847
Albert F. Dyer.....	1828—1829	James G. Anthony.....	1847—1851
Lloyd Shaw.....	1828—1829	Henry T. Cornett.....	1851—1857
David Barton.....	1829—1831	George W. Hallet.....	1851—1857
Joseph Sweet.....	1829—1831	Charles Akerman.....	1857—1858
Thomas B. Fenner.....	1831—1831	James E. Cranston.....	1857—1876
Stephen K. Rathbone.....	1831—1832	Frederic N. Seabury.....	1858—1867
John C. Jencks.....	1831—1851	Henry T. Cornett.....	1860—1865
Franklin Richmond.....	1831—1832	Charles P. Hartshorn.....	1865—1868
Henry L. Kendall.....	1832—1842	Charles W. Jencks.....	1867—1877
William S. Aldrich.....	1832—1838	Joseph C. Johnson.....	1868—1876
John F. Phillips.....	1838—1840	George B. Calder.....	1876. In Office
Joseph Sweet.....	1840—1842	Frederic W. Arnold.....	1876. In Office
Robert Rhodes.....	1842—1843	James F. Field.....	1877. In Office

MUSIC COMMITTEE.

George Dana.....	1828—1829	Cornelius S. Cartee.....	1831—1834
Henry Westcott.....	1828—1831	John F. B. Flagg.....	1831—1833
Lloyd Shaw.....	1828—1829	Henry G. Gladding.....	1831—1834
Danforth Lyon.....	1828—1829	Robert Rhodes.....	1834—1835
John C. Jencks.....	1828—1831	Horatio G. Hudson.....	1834—1835
Nathan Hastings.....	1828—1831	Eph. A. Hathaway.....	1835—1838

George W. Hallet.....1835-1839	Alexander Farnum....1855-1864
James G. Anthony.....1835-1839	William Whitaker.....1864-1870
Tully D. Bowen.....1838-1839	George B. Calder.....1865-1870
Robert Rhodes.....1839-1840	Alexander Farnum.....1865-1867
Henry G. Gladding.....1839-1840	Charles T. Robbins.....1867-1869
Henry E. Hudson.....1839-1850	Alexander Farnum..1869. In Office
George W. Hallet.....1840-1841	Augustus Woodbury....1870-1877
Henry L. Kendall.....1841-1865	Fred. M. Sackett...1870. In Office
William Whitaker.....1841-1850	Sam'l A. Nightingale.1877. In Office
George W. Hallet.....1850-1865	

AUDITORS.

David Barton.....1828-1831	Henry P. Babbitt.....1831-1837
Joseph Sweet.....1828-1831	Allen O. Peck.....1837-1839
Albert F. Dyer.....1828-1829	Earl P. Mason1839-1842
Samuel Stone.....1829-1831	William H. Dart.....1842-1861
John J. Stimson.....1831-1831	John W. Cory.....1842-1849
Cyrus Dyer.....1831-1831	Henry G. Gladding.1849. In Office
Peleg A. Rhodes.....1831-1842	Thomas Brown....1861. In Office

DELEGATES TO NATIONAL CONFERENCE.

Seth Padelford.....1865	George B. Calder.....1870
George B. Calder.....1865	Frederick N. Seabury.....1872
Henry T. Cornett.....1866	Louisa G. Lippitt.....1872
Seth Padelford.....1866	Seth Padelford.....1874
Charles T. Robbins.....1866	Frederic N. Seabury.....1874
Seth Padelford.....1868	Seth Padelford.....1876
Frederic N. Seabury.....1868	Joseph C. Johnson.....1876
Seth Padelford.....1870	

SUBSTITUTES.

Daniel Paine.....1865	Henry L. Kendall.....1870
Henry T. Cornett.....1865	Frederic N. Seabury.....1870
Amos W. Snow.....1866	Franklin H. Richmond.....1874
Thomas Brown.....1866	George B. Calder.....1874
William Whitaker.....1866	Frederic N. Seabury.....1876
Henry T. Cornett.....1868	Albert L. Calder.....1876
Charles P. Hartshorn.....1868	

MEMBERS OF THE SOCIETY.

NOTE.—The * prefixed to a name signifies death ; the †, withdrawal or removal.

*Aborn, James	July 12, '31	†*Balch, Joseph, Jr.	June 16, '28
†Aborn, James	Oct. 19, '68	*Barker, Cyrus	Jan. 18, '28
*Aborn, John W.	Jan. 18, '28	†Barker, Joseph A.	July 12, '31
Adams, Lewis L.	Mar. 31, '73	†Barker, Stephen A.	Oct. 31, '60
Adie, Alexander F.	Oct. 17, '36	Barnaby, Abner J.	Jan. 13, '78
Akerman, Charles	Nov. 5, '39	†Bartlett, John R.	July 12, '31
*Aldrich, Esek	Oct. 21, '34	*Barton, David	Apr. 23, '28
*Aldrich, William L.	July 6, '29	Beckwith, Amos N.	Oct. 16, '65
†Allen, Benjamin	July 6, '29	Beckwith, Robert L.	Jan. 13, '78
Andrews, Stephen D.	Oct. 18, '41	Beckwith, Stevens	Oct. 19, '68
Angell, Albert N.	Oct. 19, '68	†Beers, Spencer	Oct. 21, '34
*Anthony, Burrington	Apr. 23, '28	Belcher, Joseph H.	Jan. 13, '78
†Anthony, Charles	Jan. 17, '42	†*Benson, George W.	Dec. 5, '32
†*Anthony, Edward	Oct. 21, '34	Boutelle, Wm. D.	Jan. 13, '78
Anthony, Edward J.	Jan. 13, '78	†Bowen, Chas. W. Mrs.	Oct. 19, '68
Anthony, Frederic E.	Oct. 16, '76	†*Bowen, Tully D.	Apr. 23, '28
Anthony, Henry	Jan. 18, '28	†Bowen, William	Oct. 16, '65
†Anthony, James C.	Nov. 5, '39	*Bower, Samuel J.	Dec. 5, '32
*Anthony, James G.	Oct. 19, '35	*Braman, David H.	Dec. 22, '56
†*Anthony, John G.	Dec. 5, '32	Bridges, Humphrey A.	Jan. 13, '78
*Armstrong, Scott C.	Aug. 27, '49	Brown, John A.	Dec. 22, '56
Arnold, Chris. B., Jr.	Mar. 31, '73	Brown, Thomas	July 12, '31
Arnold, Frederic W.	Oct. 19, '68	Brown, Wm. Waterman	Oct. 18, '41
Arnold George C.	Oct. 19, '35	†Brown, Wm. Whipple	July 12, '31
†Arnold, Lemuel	Nov. 4, '51	Browning, Champlin K.	Nov. 4, '51
†*Arnold, Lemuel H.	July 12, '31	Bucklin, James A.	Mar. 31, '73
Arnold, Nathan T.	Mar. 31, '73	Bucklin, James C.	June 16, '28
†Arnold, Salmon Aug.	Dec. 5, '32	†Budlong, Oliver A.	Dec. 5, '32
Arnold, Samuel	Dec. 22, '56	†Bullock, William H.	Oct. 16, '65
†*Arnold, Welcome	Oct. 18, '41	†*Bullock, William P.	July 12, '31
†Arnold, William S.	Nov. 5, '39	†Burdett, Jesse	Mar. 31, '73
†*Atkinson, L. J.	Nov. 4, '51	Burdick, Marcus M.	Mar. 31, '73
*Babbitt, Henry P.	July 12, '31	Burr, Edward	Oct. 31, '60
†Babcock, Latham	Apr. 23, '28	Butler Cyrus	Oct. 31, '60
Baker, Elijah C.	Oct. 31, '60	*Butts, Frank	Oct. 19, '68
†Baker, George P.	Dec. 22, '56	*Butts, Isaac	Apr. 23, '28
†Balch, John R.	June 16, '28	Butts, John W.	Dec. 5, '32

Butts, John W., Jr.	Oct. 19, '63	*Cowing, Ward.	Nov. 5, '39
†Butts, Seth, Jr.	July 12, '31	†*Coy, George W.	June 16, '28
Calder, Albert L.	Dec. 22, '56	Cranston, George K.	Dec. 5, '70
Calder, George B.	Dec. 22, '56	†Cranston, Henry C.	Oct. 16, '65
†*Calder, William.	Dec. 5, '32	Cranston, James E.	Dec. 22, '56
Calder, William C.	Jan. 13, '78	*Crapo, Philip.	July 1, '28
†Capron, William.	Nov. 4, '51	*Crapo, Samuel A.	Jan. 18, '28
*Carlile, Francis Y.	Apr. 23, '28	†Crosby, William G.	Dec. 22, '56
†Carnoe, William M.	Oct. 16, '65	Curry, Aaron B.	Mar. 31, '73
Carpenter, Clarence H.	Jan. 13, '78	†Cushing, George W.	Oct. 17, '36
†Carpenter, F. W.	June 16, '28	*Dana, George.	Jan. 5, '28
†Carpenter, Henry G.	Nov. 4, '51	*Dana, Payton.	Jan. 18, '28
†*Carpenter, Thos. F.	Apr. 23, '28	Dart, George H.	Mar. 31, '73
†Carpenter, Thomas J.	Dec. 22, '56	Dart, Susan P., Mrs.	Oct. 19, '68
Carr, George W.	Jan. 13, '78	Dart, William B.	Oct. 19, '63
†Cartee, Cornelius S.	July 12, '31	*Dart, William H.	Oct. 17, '36
*Case, Philip.	July 12, '31	*Davidson, J. J.	Apr. 23, '28
Case, Philip Mrs.	Jan. 13, '78	*Davidson, John S.	Aug. 27, '49
†Chace, Ira H.	Jan. 17, '42	†Davis, Benjamin.	Oct. 21, '34
*Chace, William M.	Oct. 17, '36	†*Davis, Edward N.	Aug. 27, '49
Chadsey, George H.	Oct. 19, '63	†Davis, Thomas.	Dec. 5, '32
†*Chapin, Amory.	July 12, '31	Dennis, Samuel C.	Dec. 22, '56
*Childs, Charles H.	Oct. 21, '34	†Doyle, Louis J.	Oct. 16, '65
Childs, Chas. H. Mrs.	Oct. 19, '68	†Doyle, Thomas.	July 12, '31
†*Clafin, Oren.	Nov. 4, '51	†Doyle, Thomas A.	Aug. 27, '49
†Clark, Enoch W.	Dec. 5, '32	*Draper, Edward.	Jan. 5, '28
Clark, Henry C.	Dec. 22, '56	*Draper, Henry S.	Jan. 5, '28
Clark, Horace.	Oct. 19, '68	†Draper, Jonathan G.	Jan. 5, '28
†Clarke, George L.	Dec. 22, '56	†Dunn, Wm. J.	Apr. 23, '28
†Clarke, William E.	July 12, '31	*Dyer, Albert F.	Jan. 18, '28
†Cleveland, David A.	Nov. 4, '51	*Dyer, Charles, Jr.	Oct. 18, '41
†Colesworthy, Wm. W.	Nov. 5, '39	†*Dyer, Cyrus.	Apr. 23, '28
†*Colwell, Francis.	July 12, '31	Dyer, Frances E.	Oct. 17, '68
†Cook, Otis M.	Oct. 16, '65	*Dyer, Hannah F.	Oct. 17, '68
*Cooke, Enos A.	Oct. 18, '41	*Dyer, Olney.	July 6, '29
*Cooke, Isaac B.	Dec. 5, '32	Earle, William.	Aug. 27, '49
*Cornett, Henry T.	Oct. 19, '35	Earle, William H.	Jan. 13, '78
†Cornett, William.	Aug. 27, '49	†Eayrs, William.	July 12, '31
†*Cory, John W.	Nov. 5, '39	Eddy, John H.	Nov. 4, '51
*Cowing, Joseph.	Apr. 23, '28	Eddy, John H., Jr.	Mar. 31, '73

†Ellery Conrad C.	Oct. 17, '36	*Grinnell, George.	July 12, '31
†Elliott, George C.	Oct. 17, '59	*Grinnell, Thomas E.	Aug. 27, '49
†Ellis, Isaac.	Oct. 21, '34	Hallet, George W.	Oct. 17, '36
†*Everett, Amherst.	July 12, '31	†Hamlin, Richard E.	Oct. 15, '38
Everett, Richmond P.	Dec. 22, '56	*Hamlin, Samuel E.	July 12, '31
†Ewer, Peter F.	July 12, '31	†*Hamlin, William.	Oct. 17, '36
*Farmer, Thomas.	Apr. 23, '28	†Harding, Joshua.	Oct. 16, '65
Farnum, Alexander.	Dec. 22, '56	†Harrington, Albert.	Nov. 4, '51
†*Fenner, Charles.	Nov. 5, '39	*Harris, Caleb.	Dec. 22, '56
*Fenner, Cornl. Geo.	June 16, '28	Harris, Caleb Mrs.	Mar. 31, '73
*Fenner, Jeremiah.	Oct. 21, '34	†Hartshorn, Chas. P.	Dec. 22, '56
†Fenner, Joseph J.	Apr. 23, '28	†Hartshorn, Sam. W.	Aug. 27, '49
*Fenner, Thomas B.	June 16, '28	*Hartshorn, Sylvester.	Nov. 5, '39
†Fenner, Welcome.	Dec. 5, '32	*Hartshorn, Thos. C.	June 16, '28
*Ferris, Peter W.	Oct. 17, '36	†*Hastings, Nathan.	Jan. 5, '28
Fessenden, Thomas F.	Oct. 16, '65	*Hathaway, Ephraim A.	Oct. 21, '34
*Fessenden, Wm. B.	Nov. 5, '60	Hawes, Amos B.	Dec. 22, '56
Field, Edward.	Oct. 19, '63	Hawkins, Thos. M.	Dec. 22, '56
Field, James F.	Oct. 16, '76	†Healey, Benj. W.	Mar. 31, '73
Field, James H.	Oct. 17, '59	*Heaton, David, 2d.	Dec. 22, '56
†*Field, John A.	June 16, '28	†Hedge, Frederic H.	Nov. 4, '51
*Field, William L.	Apr. 23, '28	†Hedge, Fred. H., Jr.	Dec. 22, '56
*Flagg, Henry.	Nov. 4, '51	†Henderson, Wm. H.	Oct. 17, '59
*Flagg, John F. B.	Jan. 18, '28	†Hobbs, John C.	Oct. 16, '65
Foster, Edward W.	Jan. 13, '78	†*Holden, Charles.	Dec. 8, '32
†Fox, Abiel.	July 12, '31	*Howe, George W.	July 6, '29
†Freeman, Marshall B.	June 16, '28	Howland, Cyrus A.	Oct. 16, '76
Frye, John J.	Jan. 13, '78	Howland, Henry A.	Feb. 2, '43
†Fuller, Hiram.	Jan. 17, '42	†*Howland, John.	July 12, '31
*Fuller, Pliny B.	Dec. 5, '32	†Howland, John A.	Nov. 5, '39
Gardner, Henry W.	Aug. 27, '49	*Hudson, Henry E.	Oct. 17, '36
Gladding, Henry G.	July 12, '31	*Hudson, Horatio G.	July 12, '31
*Gladding, John.	Apr. 23, '28	*Hughes, John L.	Apr. 23, '28
†Gladding, John C.	Oct. 19, '63	†*Humphrey, Walker.	July 12, '31
*Gladding, James W.	Oct. 18, '41	†*Jackson, George.	July 12, '31
†Gladding, Nathaniel.	Jan. 18, '28	*Janes, Edwin E.	Nov. 4, '51
†Gladding, Samuel.	Jan. 18, '28	†*Jastram, Mawney.	Dec. 5, '32
Godfrey, Chas. F.	Oct. 16, '65	†*Jenckes, Thomas A.	Nov. 4, '51
Greene, Allen.	Oct. 17, '59	Jencks, Charles W.	Nov. 4, '51
Greene, Chas. W.	Oct. 19, '68	*Jencks, John C.	Jan. 5, '28

Jencks, John J.	Dec. 22, '56	*Lyman, Henry B.	July 12, '31
Johnson, Joseph C.	Oct. 17, '68	*Lyon, Danforth.	Jan. 18, '28
*Jones, Josiah.	Apr. 23, '28	Mackee, James A.	Jan. 13, '78
Keach, Robert L.	Jan. 13, '78	Manchester, Henry N.	Dec. 22, '56
*Keach, William W.	Dec. 22, '56	†Marshall, Caleb S.	Oct. 21, '34
Keach, Wm. W. Mrs.	Jan. 13, '78	†Marshall, E. A.	Oct. 17, '36
†*Keep, David C.	Oct. 18, '41	†*Marshall, William.	Dec. 5, '32
†Kelley, Robert.	Nov. 4, '51	†Martin, Elhanan.	Oct. 21, '34
†*Kendall, George.	Dec. 22, '56	*Martin, Richard C.	Nov. 4, '51
*Kendall, Henry E.	Oct. 17, '68	†*Mason, Earl P.	June 16, '28
Kendall, Henry L.	Apr. 23, '28	*Mason, John W.	Dec. 22, '56
*Kendall, Hiram.	Nov. 5, '39	*Mason, Owen.	Apr. 23, '28
†Kennon, Charles V.	Oct. 17, '68	*Mathewson, Isaac.	Apr. 23, '28
*Kenyon, Stephen C.	July 12, '31	†*Mauran, Joseph.	July 12, '31
†Kimball, Charles A.	Oct. 16, '65	Mead, Marshall B.	Aug. 27, '49
†Kimball, Henry M.	Oct. 17, '68	†Metcalf, Charles T.	Dec. 22, '56
*Kimball, Rufus W.	Feb. 2, '43	†Metcalf, Edwin.	Oct. 19, '68
Knowles, John C.	Dec. 5, '70	Monroe, Henry A.	Jan. 13, '78
*Knowles, Joseph.	Oct. 17, '36	*Morse, Nathan T.	Apr. 23, '28
Knowles, Joseph, Mrs.	Jan. 13, '78	†*Needham, John G.	July 6, '29
*Larned, Horace.	July 6, '29	†*Newell, Stanford.	Oct. 18, '41
Law, Charles.	Oct. 19, '68	*Nichols, Meric.	Dec. 5, '32
*Lawton, Josiah.	Dec. 5, '32	Nightingale, Edwin J.	Oct. 17, '59
Leete, George A.	Mar. 31, '73	Nightingale, Horatio R.	Oct. 17, '59
Leete, William A.	Jan. 13, '78	Nightingale, Samuel A.	Nov. 5, '60
*Leggett, Charles F.	Apr. 23, '28	*Niles, Paul S.	Feb. 2, '43
†Leland, A. M.	Nov. 4, '51	†Osborn, William.	Oct. 17, '36
*Leonard, Henry.	Mar. 31, '73	†Osgood, Samuel.	Jan. 17, '42
†Lewis, C. K.	Oct. 19, '63	†Packard, Henry C.	Oct. 31, '63
*Lincoln, Samuel.	Oct. 17, '36	†Packard, William.	Oct. 19, '68
Lindsey, Benjamin M.	Apr. 23, '28	*Padelford, Edward.	Oct. 17, '36
Lippitt, Christopher.	Oct. 31, '60	Padelford, Seth.	Jan. 5, '28
Lippitt, Louisa G., Mrs.	Jan. 13, '78	Page, Charles F.	Mar. 31, '73
*Lippitt, Robert L.	Nov. 8, '52	†Paige, Frederic A.	Nov. 4, '51
†*Lockwood, Rhodes.	Apr. 23, '28	*Paige, George.	Nov. 4, '51
†Lockwood, R. G.	Oct. 17, '36	†Paige, Henry.	Oct. 19, '63
*Low, Joseph H.	Dec. 5, '32	Paine, Charles E.	Mar. 31, '73
†*Luther, John.	Dec. 22, '56	*Paine, Daniel.	Oct. 17, '36
Lyman, Caroline, Mrs.	Jan. 13, '78	Paine, George T.	Jan. 13, '78
Lyman, Daniel W.	Jan. 13, '78	†Paine, John.	July 6, '29

†Paine, John J.	Oct. 17, '36	†*Rhodes, Robert.	April 23, '28
Paine, Louisa Mrs.	Oct. 19, '68	Richards, George A.	Oct. 31, '60
Palmer, John S.	Jan. 13, '78	†*Richmond, Arouet.	April 23, '28
†Parkhurst, Charles H.	Dec. 22, '56	Richmond, Caroline Miss.	Oct. 19, '68
*Parmenter, Jona. C.	Jan. 18, '28	*Richmond, Franklin.	April 23, '28
Parsons, Henry L.	Dec. 22, '56	Richmond, Franklin H.	Dec. 22, '56
Payton, Augustus V.	Mar. 31, '73	*Richmond, George M.	Dec. 5, '32
Payton, George W.	Nov. 8, '52	Rickard, George A.	Jan. 13, '78
Payton, H. Frank.	Mar. 31, '73	Robbins, Caro. A., Mrs.	Jan. 13, '78
†*Pearson, Luther,	Dec. 5, '32	*Robbins, Charles T.	Dec. 22, '56
†Peck, A. B.	Oct. 19, '68	*Robinson, Martin.	April 23, '28
†*Peck, Allen O.	July 12, '31	*Ruggles, George B.	Dec. 5, '32
†Peckham, Francis B.	Oct. 19, '68	Russell, Levi W.	Dec. 5, '70
†Perkins George S.	Oct. 31, '60	*Sackett, Adnah.	Dec. 22, '56
Perry, Amos.	Jan. 17, '42	Sackett, Frederick M.	Oct. 19, '68
†Perry, Lucian N.	Dec. 22, '56	†*Sackett, Isaac.	July 12, '31
Phetteplace, James S.	Oct. 31, '60	Sackett, Nancy B., Mrs.	Oct. 19, '68
Phillips, Francis J.	Mar. 31, '73	Scholfield, Albert G.	Nov. 4, '51
†Phillips, George R.	Oct. 19, '57	Seabury, Frederic N.	Dec. 22, '56
*Phillips, John F.	July 12, '31	†Seagrave, Caleb.	Nov. 8, '52
Phillips, John F. Mrs.	Oct. 19, '68	*Sessions, Darius.	July 12, '31
†Pitman, John T.	Aug. 27, '49	Sessions, Rebecca C.	Oct. 16, '76
*Pope, Charles H.	Dec. 5, '32	Sessions, William.	Oct. 16, '65
†*Potter, Americus V.	Aug. 27, '49	Sharp, Lucian.	March 31, '73
†Potter, Christopher C.	July 12, '31	*Shattuck, Warrell.	Nov. 4, '51
†Potter, George A.	July 6, '29	†Shaw, James.	Oct. 17, '59
†*Potter, Nathaniel F.	June 16, '28	†Shaw, Lloyd.	Jan. 5, '28
†*Pratt, Peter.	Dec. 5, '32	*Sheldon, Edward S.	Dec. 5, '32
†Randall, Thomas A.	Dec. 22, '56	*Sheldon, Nicholas.	April 23, '28
†Rathbone, Joseph H.	July 6, '29	Sheldon, Nicholas.	Dec. 22, '56
*Rathbone, Joshua H.	Dec. 5, '32	Simmons, W. Seabury.	Oct. 16, '65
*Rathbone, Stephen K.	Jan. 18, '28	*Simons, William.	June 16, '28
†Read, Rufus.	Jan. 17, '42	†Slocum, James T.	Oct. 19, '35
*Rhodes, Charles C.	Dec. 22, '56	†Smalley, James.	June 16, '28
*Rhodes, Chris. S.	Oct. 17, '36	†Smith, Edwin.	Nov. 4, '51
†Rhodes, George.	Nov. 4, '51	†Smith, Edwin T.	March 31, '73
*Rhodes, George A.	Oct. 17, '36	†Smith, George W.	Nov. 8, '52
†*Rhodes, James A.	Dec. 22, '56	Smith, Josiah G.	Jan. 13, '78
†*Rhodes, James T.	April 23, '28	*Smith, Samuel J.	Jan. 5, '28
*Rhodes, Peleg A.	April 23, '28	*Smith, Stephen C.	Jan. 5, '28

*Snow, Amos W.	June 16, '28	Tillinghast, James.	Dec. 22, '56
Snow Amos W., Mrs. . . .	Jan. 13, '78	†Tingley, Albert H. . . .	Dec. 22, '56
Snow, Benjamin G. . . .	Oct. 19, '57	†Tingley, Edmund. . . .	Dec. 22, '56
†Snow, Francis B.	Oct. 31, '60	Todd, Javern S.	Jan. 13, '78
Snow, George W.	Dec. 22, '56	†Torrey, Henry W. . . .	Jan. 17, '42
*Snow, John C.	June 16, '28	†Town, Aaron W.	Oct. 19, '63
Sprague, Thomas W. . .	Dec. 22, '56	*True, Samuel.	Oct. 17, '59
†Spring, George.	June 16, '28	Truman, Nathan.	Nov. 5, '39
Stafford, Charles L. . . .	Jan. 13, '78	Truman, Nathan H. . . .	Mar. 31, '73
*Stafford, Chris. R. . . .	Apr. 23, '28	*Tucker, James, Jr. . . .	Jan. 17, '42
Stafford, Robert R. . . .	Aug. 27, '49	*Tucker, Zachariah R. .	Apr. 23, '28
†Stafford, Samuel.	Dec. 5, '32	†Underwood, John M. .	Dec. 22, '56
Stanhope, Frederic A. .	Oct. 31, '60	*Vose, John W.	Oct. 17, '36
Stanhope, Fred. A. Jr. .	Mar. 31, '73	†Walling, Henry F. . . .	Dec. 22, '56
†*Stead, Thomas J.	July 6, '29	*Warner, James M. . . .	Dec. 5, '32
†*Steere, Asel.	July 12, '31	†Warren, William R. . .	Oct. 16, '65
Steere, Franklin A. . . .	Oct. 19, '68	†Waterman, William. . .	Dec. 5, '32
Stimson, Abby M., Mrs. .	Oct. 19, '68	Weaver, Henry L.	Jan. 13, '78
*Stimson, John J.	Apr. 23, '28	Weaver, Lucius.	Nov. 4, '51
†Stone, Asa, Jr.	Dec. 22, '56	*Weeden, Benjamin D. .	July 12, '31
†Stone, James L.	Dec. 22, '56	Weeden, Benjamin D. .	Jan. 13, '78
*Stone, Samuel.	Jan. 5, '28	†Wellman, Harvey E. . .	Oct. 19, '68
†Sumner, John N.	Nov. 5, '39	†Wells, Charles F.	Nov. 4, '51
*Sweet, Joseph.	Apr. 23, '28	*Westcott, Caleb.	Apr. 23, '28
†Sweet, Joseph W.	June 16, '28	*Wescott, Henry.	Jan. 5, '28
†Taft, Cyrus.	July 12, '31	*Wheeler, Samuel W. . .	Oct. 15, '38
†*Taylor, Benjamin. . . .	Apr. 23, '28	†Wheelock, Lucius A. . .	Dec. 22, '56
†Taylor, Daniel A.	Oct. 21, '34	Wheelwright, Chas. S. .	Oct. 16, '76
*Taylor, John H.	Dec. 5, '32	†Whipple, Daniel S. . . .	Oct. 16, '65
Taylor, John H., Mrs. . .	Jan. 13, '78	Whitaker, William. . . .	Jan. 18, '41
*Taylor, Joseph W.	Nov. 4, '51	†White, Sheldon.	July 12, '31
Taylor, Joseph W., Mrs. .	Jan. 13, '78	Whitford, George W. . .	Oct. 31, '60
†Taylor, S.	Apr. 23, '28	Willbor, Benjamin H. . .	Dec. 22, '56
†Taylor, William H. . . .	Apr. 23, '28	Williams, William G. . .	July 6, '29
*Thomas, Hanson H. . . .	Aug. 27, '49	†Wood, David.	Dec. 5, '32
†Thurber, Samuel.	Dec. 5, '32	†Wood, Martin S.	Dec. 5, '32
†Thurber, Samuel T. . . .	Oct. 19, '35	Woodbury, Augustus. . .	Oct. 19, '68
†Thurston, Benjamin F. .	Dec. 22, '56	†Work, Ward A.	Oct. 21, '34
Thurston, Cornelia R. . .	Jan. 13, '78	Wright, George W. . . .	Oct. 16, '65
†Tibbitts, Henry.	June 16, '28	†Yerrington, B. T. . . .	Aug. 27, '49
*Tillinghast, Charles F. .	July 12, '31		

THE CHURCH.

STANDING COMMITTEE, ACTING AS DEACONS.*

JOHN C. JENCKS	March 11, 1833. Died March 29, 1852
STEPHEN K. RATHBONE	March 11, 1833—August 5, 1834
SETH PADELDFORD	August 5, 1834. Declined serving
HENRY T. CORNETT	April 7, 1852—April 4, 1858
FREDERIC N. SEABURY	April 7, 1852. In Office
JAMES TILLINGHAST	April 4, 1858. In Office

MEMBERS.

*Aborn, Abby	Apr. 3, '31	Barrows, Maria L. (Baker)	
Akerman, Charles	Mar. 7, '52		Oct. 5, '67
*Akerman, Lucy E.	July 3, '42	*Berry, Martha	Nov. 2, '28
†Aldrich, Anna I.	Apr. 5, '35	*Billings, Alpheus	July 3, '42
†Aldrich, William S.	Apr. 5, '35	*Billings, Lydia M.	July 3, '42
*Allen, Phebe	Dec. 4, '46	Bridges, Annie D.	June 3, '77
Angell, Emily F.	June 7, '74	†Briggs, George W.	Apr. 3, '31
Angell, Mary M.	June 7, '74	†Brown, Alice R.	Oct. 7, '55
Anthony, Charlotte	Oct. 5, '45	†Brownell, Roxellanna A.	July 5, '40
Anthony, Margaret E.	Apr. 2, '48	Bucklin, Lucy D.	Apr. 7, '33
Anthony, Mary B.	July 2, '48	Butts, Mehitable	Oct. 5, '39
Anthony, Mary S. (Weaver)		Calder, George B.	July 5, '68
	Oct. 4, '68	Calder, Katharine C.	July 5, '68
Anthony, Sarah B.	Apr. 2, '48	†Cartee, Cornelius S.	June 7, '29
Arnold, Anna M.	Apr. 2, '71	*Cartee, Sarah P.	June 7, '29
Arnold, Josephine	June 7, '74	*Cartee, Silence	June 7, '29
Arnold, Phebe R.	July 5, '63	†Cartee, Susan	Dec. 7, '34
*Ashton, Louisa A.	Feb. 2, '40	†Carver, Lydia G.	Mar. 1, '35
†Atkinson, Eliza A.	Dec. 1, '50	Chase, Lydia B.	Mar. 7, '52
Baker, Sarah P.	Mar. 6, '70	Coles, Mary A.	July 4, '70
†Barker, Ann S.	Nov. 2, '28	Cornett, Hannah V.	June 4, '48
*Barker, Cyrus	Nov. 2, '28	*Cornett, Henry T.	Jan. 2, '48
†Barker, Joseph A.	July 5, '29	*Cowing, Elizabeth	Apr. 7, '33

*No church committee was appointed till 1833. Prior to that time, the brethren officiated in turn. Upon Mr. Padelord's declination the office remained vacant for some years, and JONATHAN G. DRAPEE after 1835 served without appointment.

*Cowing, Esther W.	Apr. 7, '33	†Greene, Mary W.	Apr. 5, '40
*Cowing, Mary.	Apr. 7, '33	Griswold, Martha E. (Paine)	
†Daggett, Elizabeth.	Oct. 5, '45		Apr. 14, '54
Dana, Betsey.	Nov. 2, '28	*Hamlin, Hetty.	Nov. 2, '28
*Dana, Esther.	Nov. 2, '28	*Harding, Jeannette. . .	Sept. 2, '32
†*Dana, George.	Nov. 2, '28	Hartshorn, Charles P. . .	Jan. 4, '52
†*Dana, Payton.	Nov. 2, '28	Hartshorn, Helen A. (Snow)	
Dart, Susan P.	July 3, '42		Oct. 7, '55
Dart, William B.	Mar. 5, '65	†*Hastings, Abigail. . . .	Nov. 2, '28
*Dart, William H.	Feb. 3, '61	†*Hastings, Jane.	Nov. 2, '28
Davidson, Sarah B.	July 1, '55	*Hawkins, Mary.	Oct. 3, '58
Diman, Emma G., (Stimson)		*Heaton, Charlotte F. . .	Dec. 6, '74
	Oct. 7, '55	Heaton, Ida F.	Dec. 6, '74
*Doyle, Martha J.	Jan. 7, '44	Howland, Ida A.	Oct. 4, '68
Doyle, Sarah E.	June 1, '56	*Howland, Janetta. . . .	Mar. 4, '32
Doyle, Thomas A.	June 4, '48	*Howland, Susan.	Oct. 1, '48
Draper, Jonathan G. . . .	Apr. 5, '35	*Hughes, Elizabeth. . . .	Mar. 5, '37
Dyer, Amey A.	June 7, '29	*Hurlbut, Jane C.	Jan. 17, '33
Dyer, Frances E.	Mar. 7, '52	*Hurlbut, Mary.	Apr. 7, '33
*Dyer, Hannah F.	July 4, '58	Hyde, Ellen.	June 3, '77
Eddy, John H.	July 4, '58	†Irish, Charles T.	Sept. 1, '67
Eddy, Mercy P.	July 4, '58	Jencks, Charles W.	Mar. 5, '48
Farnum, Charlotte B. . . .	Dec. 2, '55	Jencks, Fanny S.	Nov. 2, '28
†Farley, Lydia C.	Apr. 3, '31	Jencks, Harriet E. (Sheldon)	
*Fenner, Avis E.	Oct. 5, '45		Oct. 7, '55
*Fenner, Harriet D.	July 7, '39	*Jencks, John C.	Nov. 2, '28
*Fenner, Hepza A.	July 7, '39	Jencks, John J.	Jan. 1, '65
*Ferris, Peter W.	Mar. 4, '32	Jencks, Sarah S.	July 3, '42
†Ferris, Susan A.	Mar. 4, '32	Johnson, Harriet A. . . .	Mar. 5, '48
†Foster, Zeoline.	July 7, '33	Keach, Mary T.	July 5, '68
*Gardner, Emma.	June 6, '68	†Keep, Mary J. (Phillips)	
*Gardner, Lucinda.	July 3, '42		Jan. 31, '36
Gardner, Mary R.	Jan. 7, '77	*Keep, Martha C. (Phillips)	
*Gladding, Sarah C.	Oct. 3, '75		Jan. 31, '36
Godfrey, Hannah B.	June 6, '68	Kelley Sophia P.	Mar. 4, '32
Godfrey, Harriet A.	May 5, '72	Kendall, Jane W.	June 4, '48
Godfrey, Sarah F.	June 6, '68	*Kendall, Susan.	Nov. 2, '28
Green, Anna L.	July 5, '68	*Kennon, Charles H. . . .	Mar. 6, '59
Green Anna (Larned). . .	Oct. 1, '48	*Knowles, Ella A.	May 5, '72
Greene, Josephine M. . .	June 4, '76	*Latham, Cornelia W. . .	Apr. 14, '54

†Leggett, Emmeline M.	Feb. 5, '37	Sackett, Sarah H. (Sheldon)	April 14, '54
†Leggett, Elizabeth	Mar. 1, '35	Sayles, Han'h (Cornett)	July 4, '70
†Lindsey, Eleanor A.	July 5, '34	Seabury, Frederic N.	Aug. 6, '48
Lippitt, Louisa G.	May 4, '73	*Sessions, Eliza Y.	Feb. 3, '33
Luther Emily	Nov. 7, '52	*Sessions, Eliza Y.	Dec. 2, '55
McCready, Sarah F. (Chad-		Sessions, Rebecca C.	Dec. 2, '55
well)	Jan. 20, '49	*Sessions, Rosamond H.	Dec. 2, '55
Metcalf, Charles T.	Jan. 4, '52	Shaw, Ellen	Nov. 7, '52
Metcalf, Nancy W.	Mar. 7, '52	†Shaw, Joseph L.	Nov. 4, '32
†Miller, Sarah R.	April 5, '35	†Shaw, Lloyd	Nov. 2, '28
Morse, Ellen M.	May 6, '66	†Shaw, Mary R.	June 1, '34
†Murdock, Eliza A. S.	June 4, '48	*Shaw Susan S.	Nov. 2, '28
Nightingale, Samuel A.	May 5, '72	Sheldon, Harriet S.	April 7, '33
*Ormsbee, Susan C.	May 1, '64	Sheldon, Mary J. (Dart)	Oct. 7, '55
Osgood, Ellen H. (Murdock)		*Sheldon, Nicholas	April 7, '33
	July 3, '42	Sheldon, Rebecca O.	Oct. 7, '55
*Padelford, Louisa R.	Jan. 1, '37	*Simpson, Mary J.	Sept. 1, '67
Padelford, Maria L.	June 4, '71	†Smith, Amey J.	Nov. 2, '28
Padelford, Seth	Nov. 2, '28	Smith, Martha A.	July 3, '42
Parkhurst, Charles H.	Apr. 14, '54	Snow Almira F.	March 1, '35
Parkhurst, Eliza K., (Rath-		Snow, Sarah Josephine	Oct. 7, '55
bone)	Apr. 14, '54	Spink, Lydia B.	May 2, '75
†Parmenter, Sarah P.	Mar. 4, '32	Sprague, Mary E.	May 1, '59
†Perkins, Mary A., (West-		*Steere, Abigail N.	June 4, '37
cott)	Mar. 7, '52	*Steere, Almira W.	Jan. 1, '65
Phillips, Roby A.	Sept. 3, '65	*Steere, Sarah	May 6, '32
*Poor, Ellen E. (Hedge)	Oct. 7, '55	Stimson, Abby M.	March 3, '33
Randall, Laura M. (Cleve-		*Stimson, John J.	Aug. 2, '57
land)	June 4, '54	*Stimson Maria	June 2, '50
†*Rathbone, Stephen K.	July 5, '29	Stone, Judith S.	March 6, '70
Reid, Sarah	May 6, '66	*Stone, Pamela	Nov. 2, '28
†Rhodes, Alice H.	June 1, '34	Sweet, Anna L.	June 4, '48
†Rhodes, Caroline L.	Feb. 3, '33	*Sweet, Joseph	June 6, '58
*Rhodes, Eliz. P., (Pope)	Apr. 2, '48	*Taylor, John H.	April 5, '35
*Rhodes, Harriet M.	July 5, '29	Taylor Sarah H.	May 2, '58
Rhodes, Olive	June 4, '48	Thurber, Sarah J.	March 5, '48
*Rhodes, Susan C.	Dec. 2, '32	Thurston, Cornelia R.	June 4, '71
Richmond, Anna	Jan. 19, '34	†Tillinghast, Frances E.	June 4, '48
†Rodman, Thomas P.	Dec. 4, '36	Tillinghast, James	April 2, '48
Sackett, Nancy B., (Parks)	Je. 4, '48		

Tillinghast, Sarah B. (Anthony)	Nov. 7, '52	Willbor, Benjamin H.	Jan. 7, '49
Todd, Helen S. (Osborn)	May 1, '59	*Willbor, Maria R.	Jan. 7, '49
Weaver, Fanny L.	May 4, '73	Willbor, Mary H.	Jan. 7, '49
Weaver, Frances O.	May 7, '71	*Williams, Charles W.	Oct. 24, '47
Weir, Julia	Nov. 5, '65	*Williams, Maria E.	Nov. 16, '32
*Westcott, Clarissa F.	Mar. 4, '38	*Williams, Martha	Oct. 4, '60
*Westcott, Henry	Nov. 2, '28	*Williams, Sarah A., (Blinn)	June 1, '34
†Westcott, Henry	Sept. 7, '56	Williams, William G.	March 4, '32
†Wheelock, Lucius A.	Aug. 5, '49	†Wood, David	March 3, '33
†Whipple, Frances H.	Oct. 1, '37		

THE SUNDAY SCHOOL.

SUPERINTENDENTS.

Henry Westcott.	May 29–Jan. 30	Aug. Woodbury.	Apr. '64–Oct. '67
Corn. Soule Cartee.	Ja. 30–June '37	Fred. N. Seabury.	Oct. '67–Jan. '69
Henry L. Kendall.	Oct. '37–July '41	Francis B. Snow.	Jan. '69–Jan. '70
Henry W. Torrey.	Jan. '42–Jan. '43	Levi W. Russell.	Jan. '70–Jan. '73
Amos Perry.	Jan. '42–Apr. '50	Jos. C. Johnson.	Jan. '73. In Office
James Tillinghast.	Apr. '50–Apr. '64		

ASSISTANT SUPERINTENDENTS.

Thos. A. Doyle.	Jan. '43–Apr. '50	Wm. S. Godfrey.	Jan. '71–Jan. '72
Fred. N. Seabury.	Apr. '50–Apr. '68	Joseph C. Johnson.	Jan. '72–Jan. '73
Francis B. Snow.	Apr. '68–Jan. '69	Wm. C. Calder.	Jan. '73. In Office
George H. Dart.	Jan. '69–Jan. '71		

LIBRARIANS.

Seth Padelford.	Feb. '39–Jan. '42	Charles E. Godfrey.	Apr. '63–Apr. '66
Hiram Kendall.	Jan. '42–Jan. '45	William S. Godfrey.	Apr. '66–Apr. '68
Jas. C. Anthony.	Jan. '42–Apr. '50	John C. Knowles.	Apr. '68–Jan. '72
William H. Dart.	Apr. '50–Apr. '55	James F. Field.	Jan. '72–Jan. '75
John J. Jencks.	Apr. '55–Apr. '59	William A. Leete.	Jan. '75–Jan. '76
Nicholas Sheldon.	Apr. '59–Apr. '61	Harry O. Farnum.	Jan. '76–Jan. '78
William B. Dart.	Apr. '61–Apr. '63	Wm. C. Calder.	Jan. '78. In Office

TREASURERS.

Henry T. Cornett..Dec. '49–Ap. '53	Mary M. Angell..Dec. '70–Jan. '77
James E. Cranston..Ap. '53–Ap. '68	Emily F. Angell..Jan. '77–Mar. '77
Alice R. Brown..Apr. '68–Dec. '70	Marc. M. Burdick. Mar.'77. In Office

SECRETARIES.

Prior to 1868 the Assistant Superintendent acted as Secretary.

Mary S. Weaver..Apr. '68–June '70	Rebecca S. Field. Jan. '72–Jan. '73
Harry O. Farnum..June '70–Dec. '70	Amelia P. Kimball. Jan. '73–Jan. '75
William B. Dart..Dec. '70–Jan. '72	Mary E. Eddy. .Jan. '75. In Office

RELIEF CIRCLE.

The principal officer of the Relief Circle until quite recently was the Treasurer. The following named ladies have filled the office from time to time: Miss Janetta Howland, Mrs. Lucy D. Bucklin, Miss Martha E. Paine, Miss Anna L. Sweet, and Mrs. Rebecca B. Woodbury. In January, 1877, the Circle was reorganized by the election of Mrs. Katherine C. Calder as President, Miss Mary E. Eddy, Secretary and Treasurer, Mrs. Hannah B. Godfrey, Mrs. Martha B. Johnson and Miss Emily Angell, Executive Committee. In January, 1878, Mrs. Calder was re-elected President, Miss Rebecca O. Sheldon was elected Secretary and Treasurer, and Mrs. Godfrey, Mrs. Johnson and Mrs. Woodbury, Executive Committee.

ERRATUM.—Page 132, strike out McCready, Sarah F., (Chadwell) Jan. 20, '49, and on page 130, in its proper place, read *Chadwell, Sarah F., Jan. 20, '49.

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